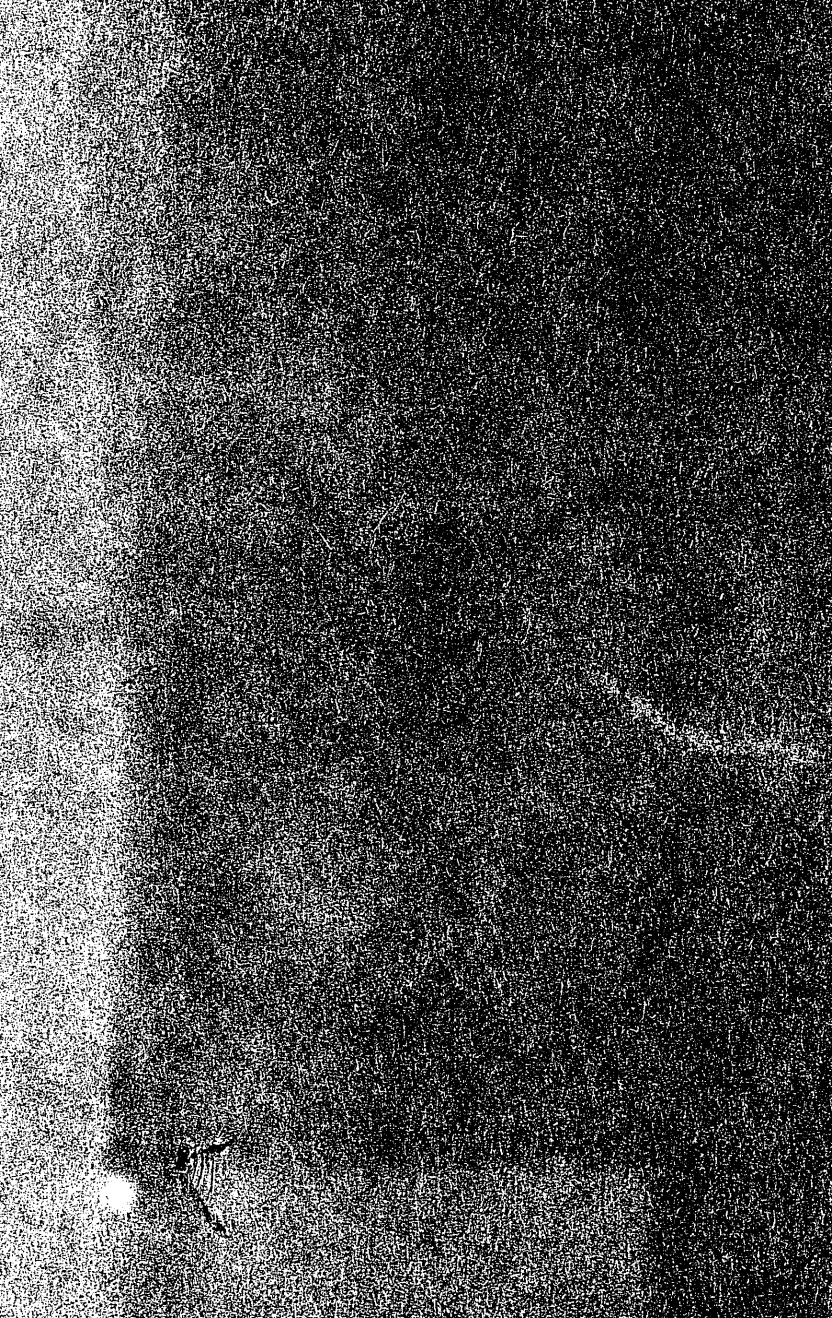




BS
650
.A9

UNIVERSITY OF CHICAGO

50 707 296

BIBLE *and Science*

BY

W. A. AYRES

The **BIBLE** *and* Science

A
Perfect Harmony
in
Seven Chapters



By

W. A. AYRES

Given by

*To All
who, while believing heartily in
true Science, yet hold the*

BIBLE

*uppermost always, this little book
is affectionately dedicated
by the Author*



BS 650

.A 9

PREFACE

SO many have told me, both in writing and conversation, that they have enjoyed reading my articles in the paper on this subject, and been helped by them, that I have thought the whole series, if put in book form, might be read by many more with real interest and benefit. With the exception of one or two notes, somewhat explanatory, and the addition of sub-topics for making the whole work clearer, the following pages contain my thoughts on "The Bible and Science" as given serially in the paper.

There has been so much said on science in recent years, in one way or another, that multitudes of people are confused, and much misunderstanding prevails in many minds, especially about "evolution" as a feature or phase of science. But Darwinian evolution is not science at all, and the word as so used is not properly a scientific term; just a linguistic misnomer, mongrel, or hybrid, that ought to be discarded. Even theistic evolution, as it is called, has seemed to me something of a camouflage, or a kind of smoke-screen, covering a lot of unnecessary theological wobbling that is really destructive and dangerous. There has been progress and development in all we know of the present world and life, and we may reasonably conclude there was in the world and life preceding this. But theistic evolution, if anyone knows just what it means, tends to make "confusion worse

"confounded," and should be discarded. I suppose these words will continue, but they are confusing.

Again, it has seemed to me, that so much focusing of thought on science, evolution and kindred subjects in schools, books and papers has elevated these things to a place of too great relative prominence, and has turned the minds of old and young too much away from the Bible. This blessed Book is absolutely true and is worth more to us than everything else in the world. It was this thought that led me to write the articles. I have no objection to real science; I believe it and commend it heartily. While not debasing true science in the least in these articles—have spoken of it with warm approval—I have yet tried sincerely to exalt the Bible to its true place and dignity as rightly first in the minds and hearts of all.

The Bible and the Christian religion are first of all divine, yet are reasonable, philosophic, scientific, meeting the universal and deepest need of the human soul. I seek to make this clear in the book. Science is nature, knowledge of it; one side of God. The Bible and real religion is supernatural, the other side of God, and the two cannot differ. That science which does not see and accept God and the Bible, with all of its inspiration and supernaturalism is lame and limping, or tries to walk or hop on one foot.

I have not written a word against real and reverent science, or given any sharp criticism of the honest mistakes of science. But when a company

of so-called scientists organize "The Science League of America," denouncing the Bible, and declaring that "science alone is the savior of mankind," it is time to protest. To me such an organization is not science at all, but old-time bald infidelity under the disguise of science, a bit of shallow philosophic hypocrisy. I have not been considering that kind of science at all. Such so-called science as that will make all real science blush for shame.

My earnest endeavor has been to clear away the greatly exaggerated difficulties of true science, as related in any way to the Bible. While fully recognizing all that is true in nature and science, I have yet maintained steadfastly the miraculous in the Word of God, contending for the unity and absolute harmony of both. The Bible is divinely inspired of God, true, supernatural itself and supreme, as we would expect a book to be from God.

May the spiritual light of Bible truth clear away from all minds the mists of error, as the natural light broke through the clouds in the beginning, and enable all to find the right way in the Word of God. May the God of the Book bless this little book to the good of all who read both.

W. A. A.

Wichita, Kans. March 1, 1925.
212 S. Exposition Ave.

CONTENTS

	PAGE
CHAPTER I	
Introduction	7
CHAPTER II	
Creation	16
CHAPTER III	
Evolution	30
CHAPTER IV	
Science	48
CHAPTER V	
History of Man	61
CHAPTER VI	
Religion	74
CHAPTER VII	
Genesis One	98

THE BIBLE AND SCIENCE

CHAPTER I.

INTRODUCTION

I HAVE in mind several lines of thought under the above heading. The present one is only designed as a kind of introduction to the others, yet I hope these thoughts may be helpful. I shall speak this time of some general truths, and of the attitude of many minds towards this double subject.

Different Views

With many the Bible is always first, stands out perfectly clear and largest in their minds, somewhat as in the subject above. They put the revealed Word of God, Christianity, the kingdom of heaven, first, and uppermost always. And this is right; so all should do. With some, science would have no place at all. It would dwell in their minds, and be printed in letters, so small as to be invisible; no use or place for it whatever. But this attitude it seems to me would be wrong. There is a real science, as well as a real Bible and true religion. And we should recognize both, but not get them out of their right place and true proportion. We should have a right perspective. I am writing with such a thought and plan in view.

With others, and not a few, science is first and everything. The Bible, God, religion, hardly come into their minds at all. All they think about is what they can see, and what they can know or prove by clear demonstration. Now this is all wrong, too, and a far greater wrong than the one mentioned before, a fatal wrong, for the Bible without a particle of science can save any soul, but science without the Bible can save no one. This may sound dogmatic, but it is no more so than many statements of so-called science made without any foundation of fact whatever. Science is generally extremely dogmatic in its statements. The statement of salvation from or through the Bible is based on the fact proven millions of times by experience: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent," and science never has revealed and never can reveal God as a Savior; only the Bible can do this. Those who reject the Bible would reverse the type in my subject, put science first and largest, or erase Bible entirely.

I do not wish to be understood as belittling science or bemeaning scientists. I love both, but I hate the sins of the latter, their mistakes and false teaching that have wrecked and are wrecking, the faith of many in the Bible and the Christian religion. Neither do I charge them of doing this deliberately, with full purpose and intent to be faith-wreckers, though a few there have been fully guilty of the charge. But the most I believe are earnestly endeavoring to discover truth, while

yet making many mistakes in the process. Some have freely admitted their mistakes and have renounced their false views when further investigation and experiment have proved them wrong.

Some great scientists and philosophers have testified to their humble faith in the Bible and its divine religion. SIR ISAAC NEWTON, the great philosopher, wrote, "I account the Scriptures of God to be the most sublime philosophy." Nothing shallow about that. It is one of the deepest mere human sayings ever uttered. SIR JOHN HERSCHEL among astronomers said, "All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures." PROFESSOR DANA, the eminent scientist, said, "The grand old Book of God stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word." These are good witnesses and I shall quote more farther on. There have been some humble, devout scholars, and so it seems to me all should be.

True science is not in conflict with the Bible, or the Bible with it. Only the errors of science, and these have been many in the past, have been in conflict. It is useless to talk about reconciling the Bible to science, for the Bible is absolute truth, given by inspiration of God, and is an infallible standard. If this is not recognized, and many, even some humble scholars, have not fully seen it, there is likely to be endless conflict. Science needs to be reconciled to the Bible. But much of

so-called science is not true science, and never can be reconciled with the Bible, because hopelessly out of line with truth. When science really finds itself it will need no reconciliation, for it will be already in harmony. The Bible, the Book and Mind of God, is very deep, and our ignorance of it is very dense.

Some scholars want to believe both science and the Bible, but so much of their thought and attention is given to science that they know very little about the Bible, and their faith in it is more nominal than real, a loss to them, sincerely to be deplored, if they were only conscious of it. Others not caring much for the Bible and religion, yet fearing to antagonize Christianity, will profess a kind of faith in the Bible, and speak of it in an apologetic or patronizing way. The Bible needs no champions of that kind. The man of science without God, the Bible and Christianity, is a heathen, and merits the rebuke of Psa. 2, "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Such men are like the so-called Modernists in theology, who profess a high regard for the Bible, yet cut the heart out of it by denying all the fundamental truths of Christianity. All such positions, whether in science or theology, are bad psychology, if not morality.

The Bible True

The Bible is absolutely true, and was so before science was ever heard of, or at least while it was

in a very crude chaotic shape, like creation at the beginning. The Bible has not changed in 3,500 years. Some men may have changed their minds about it, but it stands the same, an absolute standard of religious truth. And there has been little change, as a whole, in men's views of the Bible in these thousands of years. Men's views of science have changed a thousand times during these same years, and necessarily, unavoidably so, without any discredit to man, for men in their ignorance have had to dig it out. The Bible was given to us complete, nothing to be added to it or taken away from it. It was given to man by inspiration of the Holy Spirit to meet man's spiritual need, and God knew and gave all that was needed. Science we may and must add to endlessly as we discover it.

Science has often contradicted itself, but there are no real contradictions in the Bible, only seeming ones sometimes. It is very sad that some scientists, and Modernists generally, will join the old-time infidels in pointing out these contradictions (seeming). If any one thinks or says he sees contradictions in the Bible, that very statement, or claim, is an acknowledgement or confession of his ignorance. If you study the Bible sufficiently in the right way, carefully, honestly, prayerfully, all the clouds of seeming contradictions will vanish as mists before the rising sun. The great trouble is, our knowledge of the Bible is so superficial. Few, very few, have even skimmed its surface. The Spirit of God gave us the Book and the same Spirit

now will enable us to understand it (Ps. 119:18; Luke 24:45).

When I was a boy I heard about contradictions in the Bible and I thought I would see for myself. I started to read the Bible through, and before I had read ten chapters I found one! No doubt about it. I was amazed. I had expected to find contradictions, but such a glaring one as this astonished me; it was more than I looked for. It is there yet and from my angle of vision at that time just as big as ever. After thinking about it several days and writing to a New York paper, the solution suddenly flashed into my mind one morning. I saw the answer now clearer than the difficulty before, and I was heartily ashamed of my ignorance. When I see a seeming contradiction now I know the reason and keep still!

The whole history of science has been a mass of contradictions. Yet that is no reason why we should ridicule, deride or laugh at it. This was necessary. There was no other way to arrive at its truths but by making many mistakes at first. The Creator didn't see fit, didn't think it necessary to give us a written revelation of scientific truth as he has of religious truth. While good for us it was not essential to our highest welfare for time and eternity and God was willing to let man work science largely out for himself. The Bible is not primarily a revelation of scientific truth, having another distinct and definite object in view. And yet there is enough incidental science in the Bible that would have been a great help to scientists if

they had read and considered it more in this direction; would have saved science from many blunders. It is far truer to science than science has been to itself through much of the past. May speak of this more farther on.

Science Honored

I am sure that science has arrived at many great truths, all of a natural character and for the material benefit of the world. Whole columns could be filled with just enumerating these benefits. While gladly and fully acknowledging our debt to science, it seems to me very bad grace for science to make flings at the Bible and Christianity, as is often done. People living in such a glass house as science, should be a little more modest and humble and not throw quite so many stones at religion. It may be the honest and true scientist has not done this, just the pseudo-scientist.

The Bible and the religion it stands for has never denied or derided science. It only condemns science falsely so-called, and science would do that itself. The Bible is true and has been a unit for all the years. It has been revealed to man and understood by him, understood enough to save and bless him, and he has not had to grope in the dark for it. Science has not been revealed, but men have had to investigate, experiment, dig and grope through the dark for all of these years. It has made some great discoveries, which if held humbly and reverently and for the material good of man, and not for their spiritual loss, through

discrediting the Bible, would be well pleasing to the Creator. But men's pride of learning must be very obnoxious to God. This is seen in the confusing of tongues where man in his pride would build a tower whose top should reach into heaven (Gen. 11), in 1 Cor. Chapter 1, where God himself says, "Because the foolishness (seeming) of God is wiser than men; and the weakness (seeming) of God is stronger than men," and in many other places.

Because some truths of science have been opposed in the past by men of religion, is no reason for denouncing the Bible and the church. God's people as a whole have never been averse to truth, either scientific or religious. And because a few religious bigots, and a great apostate, ecclesiastical organization have prevented scientific progress by persecution, Christianity should not be condemned in the wholesale way it often is by the devotees of science. And yet this so-called opposition of religion to science has only been by individuals, and has never been greater than the opposition of different schools of philosophy and science to each other. A battle waged for years, "hotly contested," between Newton and Huygens over light and heat. It is said that Newton's emission theory of light "stood like a dam across the course of discovery for a hundred years."

The Two Compared

I have not said these things about science unkindly, rashly, or indiscriminately. I am a friend of science and love it. I shall never forget the

deep interest and real pleasure with which in my young teaching days I studied some branches of science, philosophy, astronomy, geology, botany, zoology and mathematics. They opened or revealed new worlds of truth and beauty to me. I felt myself a greater discoverer than Columbus! But I would never give science an equal place with the Bible and true religion. I believe in science. True science is just as true as the Bible, though far beneath the Bible in real value to the world. And yet science is of no small value. It has done wonderful things for man in a material way and has some spiritual values as well.

The Bible works mostly in the field of quite well known spiritual truth. While it has in it things almost as deep and unfathomable as the mind of God, it yet has as its essentials things on the surface so simple that a child may understand them, and so plain that the "wayfaring man, though a fool, need not err therein." Science works largely in a field, or fields of unknown physical truth, and we should never put the unknown and physical before and above the known and spiritual.

CHAPTER II.

CREATION

HAVING taken a general view of the Bible and science in the introduction, let us see now, in a more particular way, what the Bible and science have to say about creation.

Science Dumb

It is a vast subject, and from one angle of view a most mysterious one. The mystery or riddle of creation from one standpoint has never been solved and never can be. Creation covering all matter, organic and inorganic, has never been explained by science. Many theories have been advanced but finally abandoned. No philosopher has ever yet been able to account for even the simplest form of either vegetable or animal life.

A full definition of creation in its primary meaning would be "The act of creating, causing to exist, or constituting; the act of bringing the universe, or this world into existence." Science knows nothing about this. To science, matter is, and therefore always has been. It has no knowledge of something coming from nothing. Science seeks to know facts in nature. Matter is here, and so far as science is concerned, always has been here—it has never seen a particle of matter created from nothing—and always will be here in some form or

other; matter is eternal, past, present and future to science.

The Bible Speaks

What does the Bible say about creation? The very first statement settles it: "In the beginning God created the heavens and the earth" (Gen. 1:1). This is the most stupendous statement in all the world's literature. The miracle of all miracles is here declared. If this is accepted there is no room or reason to question any other words of the Bible; all other miracles are easy. And here is another like it, the divine New Testament Commentary on this first great text: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). Here we have the Bible for it, both Old Testament and New, everything made out of nothing, by the creative power of God, which statement of fact we simply accept by faith. It is easier and more rational to believe this than to disbelieve it, for if we believe in God at all, we must believe that he had the power to work this greatest of miracles.

One of the remarkable things about the facts of the Bible is the positiveness of their statement. Science has tried to reason everything out. Every theory of science that has ever been advanced, whether right or wrong, has had a mass of argument to prove it. Almost numberless books have been written to prove these theories, many of them never anything but guesses. In the Bible

not a line has ever been written to prove itself. It just states its facts and goes on with the history and teaching. The astounding thing about Christ's teaching was his positiveness. The learned men of his day, as with men of science today, argued and reasoned continually; Jesus simply declared truths, "And the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes" (Matt. 7:29). God's Word speaks and there is an end.

Hope for Science

But when it comes to accepting by faith the fact of the Bible that everything material was made out of nothing, it is here that the Bible and science cross squarely. Yet we need not despair for science; the situation is not hopeless. There is a clear way out if we will look for it. Something similar has happened in science itself many times. In tracing the different rock strata in geology the investigator often comes to a square break, called a "fault," where the stratum he is following ends abruptly and completely. But the scientist doesn't give up in the natural case. Why should he in the spiritual case? If he continues searching either above or below he will find the continuation of the vein he was following. So if anyone continues to search this question of faith he will find the solution; will find that such faith is just as reasonable and true, as the known and demonstrated facts of science. Faith in God's Word, absolute faith in it, is much more reasonable than

doubt or unbelief, and a thousand times more satisfactory. Lord Bacon, one of the world's greatest philosophers, said, and his word should have weight, "A little philosophy inclineth men's minds to atheism, but depth of philosophy bringeth them about to religion (or the Bible) again."

Because creation as revealed in the Bible is a mystery is no reason for our rejecting it as a fact, any more than some other mysteries, both in Nature and Revelation. We believe many things that we do not understand. If we say we will not believe anything we cannot, or do not, understand, we will have an exceedingly short creed! There are many mysteries in the world—life, light, matter, magnetism, electricity, etc. Who understands all about these. We do not need to fully, in order to live and fulfill the purposes of life. And yet we do not reject these things because we do not understand them. It would be foolish for us to do so. God is a being three in one. We may not understand this perfectly, but it is a declared statement of the Bible the same as creation. We do not have to understand this; we accept it by faith, as we do some other things. And yet it is no more unbelievable than some other things just as difficult that we accept without a thought of question.

Man in his spiritual nature is a threefold being—intellect, affections and will. In the operation, relation and interdependence of these various elements of our being how many mysteries there are! Who understands them all? No one. And we do not need to. Yet who doubts his being, either phys-

ical or spiritual, because he don't understand all about it? A man would be foolish if he did. Just so with the mystery of creation in the Bible. We do not need to know the whole mystery. As we know enough of natural things to live the natural life, so we may know enough of God, of spiritual things, he has revealed them to us, to enable us to live the spiritual life. But it seems one of the strange, anomalous things in human nature, that we will accept all mystery on the material side, yet reject all on the spiritual or Bible side. Does it not prove conclusively the natural inclination of the human mind away from God, which is the sad truth?

If we could gather together all the views that have been written about creation outside of the Bible it would make a world almost of thought and books, and about as chaotic as the world was at the beginning, as described in Gen. 1:2, when "the earth was without form, and void; and darkness was upon the face of the deep." And yet it seems to me that this mystification, chaos and confusion is all needless. The Bible story is so simple, direct and positive that we cannot miss anything in accepting it. Science is a blank, gives us nothing, and if followed zealously often leads to unbelief, infidelity, agnosticism or atheism; Many have gone that way. The Bible leads to rest, quietness and peace of mind, faith for the present, hope for the future, and great love and service for God and mankind.

Witnesses

I want here to give a little of what both men and God have said on the subject, and am hoping that the entire work may be a real help to many. I am not writing to antagonize science, but with a sincere endeavor to show even the most critical or doubting one a better way. Many scientists, I am sure, are devout and true believers in God and his Word, the Bible, and will agree in the main, at least, with what I am saying. I have thought the great trouble in the past has been in confusing and trying to mix two worlds, the present one in which we live, and a pre-existent one, about which we have not a word of revealed knowledge.

LOUIS AGASSIZ, one of our own greatest scientists, says, speaking of the earlier condition of the earth, "There was a time when our earth was in a state of igneous fusion, when no ocean bathed it and no atmosphere surrounded it, when no wind blew over it and no rain fell upon it, but an intense heat held all its materials in solution. In those days the rocks which are now the very bones and sinews of our mother earth—her granites, her porphyries, her basalts, her syenites—were melted into a liquid mass." This is probably the view of most scientists, and I know no good reason for questioning it. Such a statement is not out of harmony with God's great fiat of creation, quoted before, Gen. 1:1. This verse does not say when the "beginning" was, nor the condition then, nor the changes that took place until it became a fit place for vegetable and animal life, and especially

for man. That is all pre-Bible history. It may have been untold millions of years.

Dead Dogmas of Science

But there came a time in the earth's history when the cooling process and other changes had gone on to such a point that the earth was ready for life. Where did life start? Science is as silent as the Sphinx of Egypt on this question. The DUKE OF ARGYLE says, "Science has cast no light on the ultimate nature of life." For centuries it was believed that life had come by "spontaneous generation," that is, that the elements of nature could combine in such a way as to produce life where there had been no previous life. That is a thoroughly exploded theory now, though it had ardent advocates as late as 1859. PASTEUR made extensive experiments which effectually disproved the theory. TYNDALL, after a long line of tests, declares for himself, and states the general position of scientists as follows: "They will frankly admit their inability to point to any satisfactory experimental proof that life can be developed save from demonstrable, antecedent life." HENRY DRUMMOND says, "Spontaneous generation has had to be given up. And it is now recognized on every hand that life can only come from the touch of life." How has life come on the earth?

Seventy-five years ago CHARLES DARWIN sprang a new and wild theory on the world, that all life has come from a primordial germ, (although he never attempted to tell how this first one started),

and that all the rest, even down to man, came from this first germ. I will have more to say on this when writing on "evolution." It may be interesting here, however, to note what some have said on this point. SCHWARZ says: "A glance at our logical behavior demonstrates that we cannot find the clue to human nature by considering man from the standpoint of natural science alone. Man is more than merely a product of nature." JAMES, in his *Psychology*, declares that "the lowest savages reason incomparably better than the highest brutes." DR. D. S. GREGORY of New York, editor of the *Homiletic Review*, and in a position to know the facts, vouches for the statement, that, "It is a strange fact that no great scientific authority in Great Britain in exact science, science that reduces its conclusions to mathematical formulae, has endorsed Evolution." Where did life come from? We are still in the dark, and a darkness as dense, so far as human knowledge goes, as that upon the face of the deep at the beginning. In much of what follows I have in mind the reforming of the present earth, rather than creation at first.

Voice of God

But now listen to the voice of God in Gen. 1 and other Scriptures, speaking so simple and clear and plain. "And God said, let there be light: and there was light." "And God said, let there be a firmament, and it was so." "And God said, let the waters be gathered together, and it was so." "And God said, let the earth bring forth grass and trees,

and it was so." "And God said, let there be lights, and it was so." "And God said, let the waters bring forth abundantly, fish in the water and fowl in the air, and God saw that it was good." "And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind: and it was so."

What a vast difference between these clear and positive statements of the Bible, God's inspired Word, and the thousands of confused theories and false statements of science. I feel like saying if men prefer to live in a fog of darkness like that, God pity them, but let them stay there if they want to, but I am glad the clouds have all broken away and it is our privilege to live in the clear sunlight of God's eternal Truth. I am glad to get all that science can give me, but I prefer to live in the light of the Bible, and I would yet say to all scientists, whether they care to listen to it or not, "Come out into the sunlight. Fogs are dangerous. Many accidents happen and lives are lost there." I am glad for the many scholars, who are not fooling themselves, but while learning all they can of nature, are still bathing their souls, not in a hazy mist of their own making, but in the very sunlight of God.

And listen to how the New Testament takes up the story of creation as told in the Old. "All things were made by him; and without him was not anything made that was made. He was in the world, and the world was made by him" (John 1:3, 10).

"By whom also he made the world" (Heb. 1:2), referring to Christ. "For by him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible" (Col. 1:16).

And when the world in its ignorance, science among many nations, was trying to determine the shape of the earth, flat, square or round, and whether the heavens were made of bright, crystal plates, fold on fold, like the layers of an onion, and what the world was resting upon, whether on the back of a big turtle, and that turtle on a still bigger one, how helpful it would have been if they could have turned to the oldest book of the Bible and read: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7).

I do not remember that God's people ever had any trouble about these things that have so perplexed science in the past. At least the Bible has left no record of such difficulties. I am not ridiculing, but speaking in deepest earnestness. I believe that science would have been greatly helped in all the past by reading and pondering the Bible more.

A Simplified Statement

A simpler view and clearer statement of the whole matter of creation, it seems to me, would be a great help to all who read and think on the subject, whether educated or uneducated, and really end the needless confusion and strife that has gone on for centuries between science and re-

ligion. There should be no strife, and need not be; there is no good reason for it when both sides are clearly seen and rightly understood. Of course this has been said by both sides all the time, but has only been meant provided the other side would give up all its ground, make the whole surrender! If religion would give up its bigoted belief in the Bible, in its full inspiration and all its supernaturalism, science would be content to go hand in hand with it! And there is this kind of fusion between the radicals in science and the radicals or Modernists in religion; they hobnob very well together. But there is another and larger class in religion certainly, and I hope in science also, who will not surrender the supernatural in religion. How are we to reconcile these two so widely different clans, and what prospect is there for war and conflict to cease?

By simply recognizing that these are two entirely different fields! Let the scientist stick to his science, and the Christian to his Bible. Let each stay on his own side of the fence. This does not mean that a Christian cannot be a scientist, or that a scientist cannot be a Christian, for we have them both ways. It means that the earnest Christian will not interfere with the radical scientist, but let him have his own way there. Let him go to it and work it all he pleases. But it means, too, that the radical scientist shall not try to destroy the Bible and its supernaturalism; he is entirely out of his province when he endeavors to do this. "But," someone may think, or say, "they are not

so clearly and distinctly separated. They are so closely related that it is impossible to separate them." I think some way this is the old mistake and we need to take a new look. Let me try to make it clear.

Religion has to do primarily with moral and spiritual things, and the purer it can be kept the better for the world. Science has to do primarily and almost entirely with natural or material things. We can keep them separate, as far as needed for peace and greater efficiency, by understanding that we are having to do with two earths, the present one in which we live, and a pre-existent one, about which we have nothing revealed. The trouble comes in mixing these two. The Bible has to do with this earth and age only; with the present forms of plants and animals, earth's renewing rather than creation. And if science was concerned with the present earth alone there would be little conflict. There is little conflict today over astronomy; no more between science and religion today over this than in the ranks of science itself. The trouble comes in trying to carry the things of the pre-existent earth over into this. Why mix them? There is absolutely no necessary connection between them. There is no record of that first earth, except that written in the rocks. All right to study that and quite interesting, but absolutely no connection between the two. There is some similarity between the plants and animals of the two earths, as seen in fossil remains, but no reason to mix.

Pre-Existent Earth and Life

The earth and its inhabitants have passed through many great cataclysms; how many we do not know, but we know of several, a moral one in the degeneration of man through the fall, a spiritual one, in the regeneration of man by faith in the Son of God, a first physical one in a universal flood, and a second physical one to come in the earth's destruction by fire at last. As the others have taken place we know the next will in time, and science itself foresees this; no conflict there. Some cannot quite see a universal flood, but it is the plain language of Scripture, is more reasonable than a local one, and helps to account for many changes in the present earth. Water seeks its level and it would be a greater miracle for the water to heap up above the tops of the mountains in one place than for it to cover the whole earth. Science and the Bible teach that it did that once, and why not again?

Science teaches that the earth itself has passed through many cataclysms, the surface submerged and again emerged many times, and portions of it are undergoing such changes even now. There was no life on the earth, either on the land or in the sea at the time named in Gen. 1:2, though there had been in the earlier earth, in the vast, almost limitless past of its history. But all that life of the earlier earth perished in some great cataclysm, and we would know nothing about it at all, if some of the remains had not been left

in the rocks. But we find no remains of man there, and nothing living of the first earth passed over to this. All the life of this present earth was and is a new creation or formation. Our mistake, and the fruitful source of the conflict, is in trying to connect the life of the first or pre-existent earth with the life of this. God could create again, and it is reasonable that many forms should be similar or the same. If God had not saved some in the ark he would have been compelled to create an entirely new race of land animals after the flood, and is it not most reasonable, if not absolutely certain, that he created every thing new as stated in Genesis? All life, great or small, was contemporaneous in both worlds. This is science today, and accords perfectly with the "New Geology"—is the new.

Creation of Present Earth-Life

When the earth was fully prepared and it pleased God to make a new creation, or new order of life, it was all done in six natural days, such as we have now, and in the order given in the first chapter of Genesis. The language in the revised version strongly indicates this. There is nothing impossible or conflicting with science in any way in this view I am giving. It is most simple and reasonable, conforms to the language of the Bible and stops all strife with science. Each side can study its field in peace and harmony, and each may really help the other. The riddle of creation is solved.

CHAPTER III.

EVOLUTION

THE last subject being true, why this? Just "line upon line." My previous explanation of Creation may be new to many, and some may not agree with it at all, but taking all things into consideration it is the plainest, most reasonable and satisfactory of any. Many devout scholars prefer to believe that the six "days" of Gen. 1 were six long periods, but that would never have been thought of only as an attempt to reconcile the Bible to science. But this is wholly unnecessary. The six solar day theory agrees best with the inspired record, and does not conflict with science, unless science is determined to deny entirely the supernatural, all that is miraculous. And if it does this, it is getting entirely out of its field, and regretfully we must part with it on this point. The new Creation was a miracle, and could have been accomplished in six solar days, as well as in six million years. I am not sure but God put this account here in Genesis purposely that we might learn this great lesson right at the start. Remember this is the divinely inspired record. These are not the fallible words of Moses, or any scientist, but the infallible words of God. Which will we believe, God or man? God, I say; and I will use what little ability I have to

bring science up to the Bible and not the Bible down to science. I challenge any one to show that this view is out of harmony with real science, when it keeps to its own field, and will admit the supernatural. The seven, solar day cycle is a striking feature of this world and life all through.

Old and New Compared

Sometimes the first or oldest view of things has been nearer right than the later. Pythagoras believed the earth went round the sun 2,500 years ago. Later for a thousand years or more the idea prevailed quite generally that the sun went round the earth. Now we have gone back to Pythagoras. And so it will be with these "days" and the flood. The original, natural and right understanding was of a universal flood and six natural days of creation. When this seemed to conflict with science many took the "period" view. But when we learn that the old view does not conflict with science, belief in the plain Bible statements will be restored. And this will be great gain. The Bible is so simple, clear, straightforward and true. Efforts to "explain away" its statements has caused the modern attitude of disregard for the Bible as the pure Word of God.

Earth's Changes Explained

"But," someone may still think or say, "this theory makes two earths, two 'beginnings,' and calls for great physical changes that we have no record of, and that are most improbable if not impossible." If we knew the vastness of the past we

would never think of "improbable" or "impossible" things. Our mistake is in thinking of the unknown past as we do of the little known present. The 6,000 years of the earth's history, about which we know so little, would make little more than a minute compared with the probable past of the earth, and who can even guess what has happened to the earth in 3,000,000,000 of years or more?

Many scientists like to think of the earth as a gradual evolution (let us rather say development), without any great cataclysmic changes. But this would be incredible. It is impossible to think of the vast deposits of the Carboniferous Age, and others as well, without knowing there must have been tremendous changes again and again. Periods of intense heat and cold, destructive of all life, must have succeeded each other many times. AGASSIZ speaks of different sets of inhabitants (not men) possessing the earth at successive periods in the past ages.

PROCTOR in his *Expanse of Heaven* hints at this when he says: "Let the sun's rays cease to be poured out for four or five days and every living creature on the earth would be destroyed, frozen. The opposite would be even worse: every living thing would be melted." Science admits the possibility of this in the past and again in the future. AGASSIZ says again, speaking of the "Ice Age," "A sudden, intense winter that was also *to last for ages* fell upon our globe. All life was destroyed. Tropical animals were imbedded in ice. Such cosmic summers and winters have succeeded each

other." And who can say that the final destruction of the earth by fire according to God's Word will not come by a great wave of heat from the sun? Why all these vast changes in the past? I do not know, and science in a large measure has no answer; it does not know.

I do not speak of two earths essentially different, only different in physical conditions and life, as the result of the lapse of time. There have probably been many "beginnings" in the vast, limitless past of God and his creative work. The one in Gen. 1:1, refers to the last or present condition of the visible universe in its countless systems of suns and worlds, possibly the grandest of all the Creator's efforts.

I am trying to help those who believe much in science, but find it hard to believe in God and his Word. The view I am giving honors and magnifies God and his power, without discrediting or degrading real science. If the devout Christian may believe all that is true that science reveals of that unknown, pre-existent world, why may not science believe what God has revealed and made very plain about this present world in his Word? This world and life is for man; that world and life was not for man, only as a matter of inquiry or investigation later.

To believe that the earth and all the planets with their satellites were drops of liquid fire matter thrown off by the sun, and all set revolving in perfect order by accident, or physical force alone, with their different sizes, revolutions at different rates and in different directions, is much harder than to believe that God created them and set

them in motion by his divine and supernatural power. And to this conclusion even science, true science, is finally compelled to come.

As a baby might squeeze a toy, so a slight touch of the finger of God on our atmosphere would drown the world, and put it where the Bible story begins, Gen. 1:2, just as easily as any other vast change of the past. It seems to me only fair to science itself that it should believe the clearly revealed things of this life in God's Word, with its full yet necessary inspiration and supernaturalism, as well or better than the unrevealed things of the unknown past. So much of that is uncertain, as science itself admits. And even science in the end must accept a Divine Creator. JOHN STUART MILL says: "Its beginning (the universe) by the very conditions of the case was supernatural." It would seem to me that true science must believe in the *world, works* and *Word* of God. The Bible has little or nothing to do with the ages past; just speaks of man and the earth-life of the present.

We cannot tell why God created animal life to destroy it, but science shows that this was done in ages past. Nothing in the Bible story of creation in six natural days, even begins to be as incredible as what science reveals of the changes preceding our present, or Bible age.

Evolution Defined

But what about Evolution? It seems to be making quite a stir in the world at the present

time, if not some real excitement in places. It seems to me to be making more fuss, though, than anything should, that is less than a hundred years old, and has been shown again and again to be one of the most unscientific theories of this or any age. But for some strange reason it is here, still persists, and has done, and is still doing, great harm. Scarcely any device the devil has invented, or made use of in the past two thousand years, has had a worse effect on the world. It has weakened the faith of thousands, wrecked the faith of many, and been an underlying cause of war, and all its attendant evils. Can we overcome it in some way? I feel we should do all we can in that direction. No earnest, honest man or woman should be indifferent about it. All should line up on the side of opposition to it. This is written that we may see it more clearly, understand it more fully, that all may be on the right side in the battle; for a real battle it is.

By Evolution I mean the Darwinian kind that teaches that man came from the lower animals. Some have denied that Darwin ever taught this, but I will give his words, the words of many others, and the words of God, that all may see for themselves. Of course there are different theories of Evolution, but the common thought and meaning attached to the word is, that man came from the monkey. On this account I believe the word ought to be expunged from our language, for hardly any word is more misunderstood. If it only

had the one meaning that I am giving to it here, there would not be much trouble; it would simply mean the monkey-to-man theory.

Darwinian Evolution is atheistic. Man is everything, God is nothing. Theistic Evolution, as it is called, is not much better than the other, for the supernatural in the world's progress is cut out, and God is given little more than the millionth part of a place in his universe. Evolution in a general sense, as it is often used, would be better expressed by progress or development, and then would not be misunderstood. In this sense many things in nature and religion may be properly spoken of. We all believe in progress and improvement. I wish we could drop the word evolution out of our vocabulary, except possibly as expressing the Darwinian kind.

Evolution Refuted

Darwinian Evolution is contrary to reason, observation, experience and the Word of God. In all the history of the world there is no record of one species changing into another. Nobody ever saw such a case, in full or in part. If this theory were true there would have to be some half way animals in the world or in the rocks, and no scientist even has ever found either. The "missing link" has never been found. Similarity is no test. Eggs are similar but there is no cross. The "Ugly Duckling" came out of a duck's nest, but it was really a swan and came out of a swan's egg. It is claimed, and has not been disputed, that the milk

of the ass is more like that of the human than of any other animal; does that prove that man came from the donkey? Just as well as from the monkey. Is it possible that some people, scientists especially, had that humble origin? But really the matter is too serious to joke about. We know that some plants and animals will cross, but species end there, fertility is destroyed. The Divine law of Creation, "After its kind," is broken and the penalty is death.

Many insects pass through wonderful stages of transformation, but there is no transmutation. Butterflies and moths are familiar examples of this. But the same "worm" will bring the same butterfly or moth every time. There is large possible development in the case of almost all plants and animals, but no change of species. And if plants or animals thus changed are left entirely alone they will in time run back to the original stock, "reversion to type," as it is called. Corn will not become cotton. The Bible is not a book of science, but it is clearer on this point than science itself. If scientists had read and studied their Bibles more they would have been saved from many blunders like this. Jesus said, "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Luke 6:44). The Bible out-science science itself. (Science so-called.)

In this connection there is a curious fallacy that has long been held; it was a common view long

before Darwin was ever heard of. Many farmers believe that wheat can turn to cheat. If that were so it might prove this kind of evolution, and every farmer believing that, is a kind of evolutionist. We would think science would greedily snap at such a thing, be glad of such an illustration to prove their theory. But science insists that this cannot be, that wheat and cheat are entirely separate plants. So real science disproves Darwinian evolution again.

The most serious blunder in this whole matter comes when we attempt to apply it religiously, as we are compelled to do if we think at all. If Darwin was right then Jesus was part ape, a sacrilegious, if not blasphemous, thought. We may be sorry for such scientists stumbling around in the dark, wading in quagmires of untruth. But let us keep in the light of God's Word, and anchor to the solid Rock, the Bible. But now let me give what Darwin, other men and God have said.

Darwin's View

It may be well to put Darwin himself on the witness stand first, that we may hear out of his own mouth his words on this subject. He says:

"Man is descended from a hairy quadruped with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the Quadrumana, as surely as would the common

and still more ancient progenitor of the Old and New World monkeys.

The Quadrumana and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, either from reptile-like or some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past, we can see that the early progenitor of the vertebrata must have been an aquatic animal, provided with branchia, with the two sexes united in the same individual" (Descent of Man, II, 372).

In this we have what I would call Darwin's scientific nightmare. If he had been a drinking man I would say it was a good case of delirium tremens. This is the way it appears to us now at this distance of time, and with our opportunity for investigation and proof. Yet at that time he was earnest and enthusiastic, believing that he had made a great discovery, and was making a vast contribution to the world's knowledge. But how many such great dreams have vanished! It is good to know that in his later life he changed his views very materially, practically denying his earlier teaching. Yet a vast wave of false teaching had been started, that is now hard to stop. Let us hear what other great men have said.

Scholars Against Him

Many object to the infallibility of the Bible, yet accept the doctrine in science quite easily. An eminent scholar says: "Many an anthropologist

has described a skull of peculiar form as *the only one of its kind*, perhaps discovering in it greater or minor animal similarities, when typically it might have been mistaken for the one on his own shoulders!"—RANKE.

DAWSON said, "This evolution theory is one of the strangest phenomena of humanity."

THOMAS CARLYLE called it "The gospel of dirt."

RUSKIN: "I have never yet heard one logical argument in its favor."

Man is the only being that stands erect; he is constructed that way. Man's posture is vertical, animal's, horizontal. TAYLOR says: "The apes present interesting intermediate stages between quadruped and biped. But only man is so formed that using his feet to carry him, he has his hands free for their special work." Dr. N. S. SHALER of Harvard says: "The Darwinian hypothesis is still essentially unverified." PROF. C. C. EVERETT, also of Harvard says, "All this story of transformation and activity is a dream," referring to this evolution theory.

PROF. FLEICHMAN says, "The Darwinian theory of descent has in the realm of nature not a single fact to confirm it."

PROF. HUXLEY, one of the world's greatest scientists, declares as follows: "Every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of a man, and in the present creation, at any rate, no intermediate link bridges over the gap between homo

and troglodytes." PROF. DAWSON, in his "*Facts and Fancies in Modern Science*," speaking of the ferocity and cruelty of the American Indians, says: "The God and the devil were combined in these races, but there was nothing of the mere brute." I make the following long quotation from CARPENTER in his "*Nature and Man*" to show how shallow the reasoning has been along these lines in the past. He says: "In one of those most able expositions of the doctrine of the origin of species by natural selection, by which PROF. HUXLEY very early impressed the educated public with the scientific value of the new views which Mr. Darwin had opened out, he remarked that nothing had more strongly impressed him than the fact that they had completely disposed of the old teleological argument; the adaptations in organized structures which had been regarded as evidences of 'design,' being sufficiently accounted for as results of the 'survival of the fittest.' And this view of the case was so zealously adopted by some of the younger advocates of the doctrine that they have gone the length of representing the plants and animals which exhibit them as having made themselves for the purposes which their organization is found to answer—as if they had the intelligent design which is denied to an universal Creator. When challenged to justify that language they represented it as merely 'figurative.'" Both figurative and foolish, we would say. It is amazing how easy it is to believe untruth when we want to. It is worthy of note here, too, that while

Huxley adopted Darwin's views at first, he later abandoned, and denied them.

Darwin was not an atheist or agnostic at first, but his mistaken views, proving unreal, led him to agnosticism at last. DAWSON says, "He was content to assume a few living beings or independent forms to begin with, and did not propose to obtain them by any spontaneous action of dead matter, nor to account for the primary origin of life, still less of all material things. In this he was sufficiently humble and honest; but the logical weakness of his position was at once apparent. If creation was needed to give a few initial types, it might have produced others also. The followers of Darwin, therefore, more especially in Germany, at once pushed the doctrine back into agnosticism and monism, giving to it a greater logical consistency, but bringing it into violent conflict with theism and with common sense." It is marvelous how hard men will try to dig up and defend error. How much better use they could make of their abilities if they would.

Darwin taught that all animate creation came from one or a few primordial germs. DR. J. CLARK RIDPATH says, "The eagle was always an eagle, the man always man. Every species of living organism has come up by a like process from its own primordial germ." Even this phase of evolution is now abandoned.

"Yet not only are there extensive regions in the doctrine of evolution about which Darwin knew

very little, but even as regards the genesis of species his theory was never developed in his own mind so far as to account satisfactorily for the genesis of man."—FISKE *Through Nature to God*.

Of Haeckel, the greatest evolutionist following Darwin, and his pupil, it has been said by PROF. PAULSON, "His speculations in this direction are a disgrace to Germany."

SIR RODERICK MURCHISON said, "I know as much of nature in her geologic ages as any living man, and I fearlessly say that our geologic record does not afford one scintilla of evidence in support of Darwin's theory."

FISKE quotes MIVART as follows: "He has truly said that, with regard to their total value in Nature, the difference between man and ape transcends the difference between ape and blade of grass," and then adds for himself, "I should be disposed to go further and say that while for zoological man you can hardly erect a distinct family from that of the chimpanzee and orang, on the other hand for psychological man you must erect a distinct kingdom, nay, you must even dichotomize the universe, putting man on one side and all things else on the other."

DR. ETHERIDGE, examiner of the British Museum, the famous authority on fossils, says: "Nineteenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their

books, but they make no impression on my belief in the stability of species. Some men are ready to regard you as a fool if you do not go with them in all their vagaries, but this Museum is full of proofs of the utter falsity of their views. Not a particle of evidence for the transmutation of species exists."

WALLACE, who at first stood with Darwin, now admits, "There is no evidence of an evolutionary link between man and the lower animals."

PROF. VIRCHOW (Berlin), foremost chemist on the globe, says: "It is all nonsense. It cannot be proved by science that man descends from the ape or any other animal."

But one grows weary of quoting. I could fill pages with the testimony of these, not ignorant, but learned, witnesses. The best scholarship of the world today is against the Darwinian theory of evolution. Many scholars at first advocated it, but later abandoned it entirely and now deny it. "But the amazing thing is," as PROF. TOWNSEND remarks, "the utter dishonesty of those American professors, and ignorance of those American preachers, who, on occasion, and oft without occasion, assure audiences that all great scientists are evolutionists!"

What God Says

Perhaps it would have been better if I had given what God says about it in his Word and not so much of what man has said, but I have thought it would be helpful if readers knew what eminent

men have said. But does the Bible say anything about evolution? No, not the Darwinian kind, but it makes some statements that throw a clearer light on the subject than all the false science teaching the world has had for the past seventy-five years. "Can the fig tree, my brethren, bear olive berries? Either a vine figs?" (James 3:12). God intends every plant and animal to be distinct and bear fruit after its own kind. Ten times in the first chapter of Genesis God states this rule for plants and animals. Such emphasis right at the beginning should make it very plain that God recognizes only distinct species. And people would have been wiser to have followed his Book.

"But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:38, 39). Jesus said (Matt. 7:16), "Do men gather grapes of thorns, or figs of thistles?" If this is not good science I do not know where we will find it. No transmutation of species taught in the Bible.

But as most of the conflict has been over the evolution of man let us see what God says about his creation. You will remember Darwin's plan that I gave in his own words. These are God's own words; compare the two accounts and take your choice.

"And God said, Let us make man in our image, after our likeness. And God created man in his

own image, in the image of God created he him; male and female created he them. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. In the day that God created man, in the likeness of God made he him: male and female created he them" (Gen. 1:26, 27; 2:7; 5:1, 2).

What a vast difference between this clear account and the hazy, ignorant, wriggling writings of men about man's beginning. It makes one ashamed to think what man has tried to do in this way. I would like to stop and speak here of the quiet dignity of this record, and the majesty of this crowning act of God's creation, but I must speak a little more of the bad effects of Darwin's theory, and I may speak again of man farther on.

Put False Science Out

Darwin's views were very popular at first; they swept the world. Hundreds of scholars accepted his views, and numberless books were written in line with his theory, even text books for colleges and schools were filled with such pseudo-scientific stuff. Many students went far beyond their teacher. But soon it was found to be only a theory, an hypothesis; there was no proof. Then the magnet lost its power. Thousands were repelled and fell away, as rapidly almost as they had been attracted before. But the great mischief was done. The books were written, full of this false science and were in the schools, and they are there yet.

A few still contend for the theory, but the mass of real scientists are against it. But the great trouble is, thousands have studied these books in the schools and have come more or less to believe them, and are still teaching them to a new generation. We need these books put out of the schools and the state should see that it is done. These books are false science, seventy-five years behind the times. The science text books like these are moss-back, not religion and theology. All organizations should pass resolutions calling upon the school authorities in nation, state, city and district to have such books and teaching put out of the common and higher schools.

As long as these books and this teaching continue in our schools thousands of our boys and girls will come to believe these errors to their lasting moral and spiritual injury. And yet it is all an exploded notion, as foolish as the alchemists' dream, or the dream of a perpetual motion, though a million times worse in its effect. Darwinian evolution is the gigantic joke of the nineteenth century, and how it can persist so is an astonishing thing. People seriously holding this theory now only make themselves a laughing stock, and need not be surprised if people of good judgment pass them by. Anyone with credulity enough to receive this wild theory for truth now, after all the evidence is in, would surely believe anything. And yet we can hardly blame the children, if it is taught to them in the schools. Let us put it down and out of the schools.

CHAPTER IV.

SCIENCE

ONLY a glimpse of the subject can be given here and now. Real science, as I have said before, is as true as the Bible. We only want to know what real science is. I wrote something about science in the introduction, but that was only in a general way; in this I want to be a little more particular.

A Vast Subject

Science has to do with the natural principles and facts of the material universe. Science is real knowledge of these things. Its branches are almost numberless. Everything pertaining to nature, the mind, and matter in every form and condition, whether organized or unorganized, and the laws of nature governing or controlling all these things, cause and effect, whether in earth or sea, or air, or among the stars; all is in the realm of science. We can thus catch a little glimpse of the magnitude of the subject. Here are a few of its branches: Philosophy, Mathematics, Astronomy, Biology, Sociology, Psychology, Meteorology, Minerology, Botany, Zoology, Geology, Geography, Chemistry, Political Economy, Law and Medicine, and many more; a large field certainly.

Many Mistakes Easy

It is easy to see how in all of this many mistakes could be made without any intention of doing wrong; how there could be much that is absolutely untrue, false rather than true science, even when all may have been striving honestly to discover the truth. Men have often thought they had the truth along all these lines when they were in error. And if we add to the number of honest investigators a number more who would rather hold error than truth, we see at once the possibility of endless confusion and contradiction. This has been very evident in the past, and of course must be more or less so all along and in the future. I feel that all should have an open mind towards science and all true scientists, while not allowing any of their right or wrong views to shake or weaken our faith for a moment in the spiritual things of the Christian religion in God's Word. It seems to me that if our faith is what it should be science will not trouble us much, for all that is true will be in harmony with the Bible and we can accept it, and the false we can reject.

But this requires a considerable knowledge of the Bible and a good degree of faith, a real strong faith, and the faith of many is not strong, especially of the young. This was the difficulty of Darwin's theory of evolution. Thousands were carried away with it and accepted it as truth, when it was not proven to be truth, but only a weak guess, made popular by a great author and scient-

ist. Because Darwin said so and brought some seeming proof, it must of course be true. Thousands were deceived at first, who had the judgment to utterly reject it at last for want of proof. But it is still being taught in the school books, and millions of the young in the schools are being affected by it, having their faith weakened if not destroyed. While in one sense a giant joke, as I said before, it was yet an awful tragedy in the fruit it has borne. It is one of the saddest things of all history that a good man could without evil intent start a thing that could do so much harm and be so hard to stop. I am not exaggerating this evil. Scarcely any other one thing could be named for a thousand years past that has done or is doing more harm than this when rightly viewed in all its effects and influences. And I am not blaming science or Mr. Darwin for this. He didn't intend it for evil, and it is a pity that it must cast such a shadow over his otherwise great name. But it was most unfortunate that he should ever have thrown out to the world such a false view. Perhaps it was more the fault of his followers, but he gave them the start. Perhaps if he had known and loved the Bible more it would not have been so easy to spring such an error. People who really love the Bible don't start many, if any, bad things like that.

Bible the Real Standard

Where anything conflicts, or seems to conflict with the Bible, it will be well to go very slow about

it; take a good deal of time to consider before deciding against the inspired Record. That was probably the difficulty about this evolution theory at first; nobody thought or cared much about the Bible. Too many are always ready to jump at any new thing that comes along. This is a great mistake. The Bible is the greatest book in the world. It is God's Book, containing his thoughts, and his thoughts are yet a little bigger and better than man's, and whether we like it or not all our thoughts and doings will yet come before the bar of God's Word.

Hear what he says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. And Jesus said, John 12:47, 48, "And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." This is a serious fact of revelation and should make us very careful about deciding against the Bible. We shall not be judged by science.

The Bible is not a text book on science, and yet when we remember that science is established fact, real knowledge in the natural world, we may know that the Bible is the greatest science book of all,

for it is absolute truth in both the natural and spiritual worlds. Some may not see this, but such failure is loss not gain. It would have saved many in the past from blunders like Darwin's if this truth had been recognized and accepted. The Bible has mostly to do with things in the spiritual realm, but it recognizes nature and nature's laws.

If in some points it transcends both of these, so as to act in seeming conflict with them it is not at all unreasonable when we take into account that it is in part a record of God's work and not man's. God is author of both nature and nature's laws, and could certainly change or suspend either at any time if he chose to do so. "All things are possible with God." If we do not believe this we might as well reject the Bible and be done with it entirely.

I am thinking now of the miracles recorded in God's Word. I could not do those things, but because I admit that I cannot, shall I say God cannot? Is God no bigger than I am? I especially had in mind the two accounts of the sun (or world) standing still. This science knows nothing about and cannot understand. But would it be any more difficult for God to stop and start the world than for him to create all the spheres and start them in their orbits in the beginning? Not at all; it would only be a little thing for God to do.

Our trouble is in not seeing or thinking of God as God at all; we find it hard to really believe him.

But for anyone to doubt, disbelieve, or deny the supernatural, including miracles as recorded in the Bible, is to disbelieve entirely in an intelligent and beneficent Creator, and in the Bible as his revealed will to his needy creatures. We only believe in nature, science, blind chance. But it is more reasonable to take God at his word.

I have drifted somewhat into saying more about the Bible than science so far, yet the Bible is the leading part of my main subject, and some of these truths are better to know and learn than many things of mere science. There is no harm, however, in a devout Christian studying science; the real facts of science should strengthen his faith. It is a little dangerous for an unconverted person, as well as those of weak or little faith, to study it. Darwin was led into complete agnosticism, and could be styled "doubting Darwin," more properly than one of the disciples could be called "doubting Thomas."

The Bible gives in history and prophecy a condensed view of the world from the "beginning" to the "end." Its oldest books are at least 2,500 years old, and give a good history of the world for 2,500 years before that. These older books were in use long before science had its birth, for science as science is a comparatively modern thing. Some facts about science were known in a partial, hazy way a good many years ago, but there was no scientific system or arrangement of such facts.

Progress of Science

Egypt was as advanced in learning as any of the nations, and PARK BENJAMIN has this to say of the Egyptians: "Of science properly so called the Egyptian had none. He claimed to have made records of natural facts for ages, such, for example, as astronomical observations, which, as he boasted, had been kept up for six thousand centuries. But out of this vast storehouse of accumulated data not a single theory explanatory of the motions of the heavenly bodies ever emerged. He heaped up facts as he did the great stones of the pyramid, with infinite labor, and over a great interval of time, but the mountain of facts was as lifeless as the mountain of stone. It was dead, it held the dead, and there was no health in it." We need to bear in mind that the time statements of the Egyptians, like those of the Chinese, were greatly exaggerated, mere boastings. There are no records to prove their lengths of time. The early science of Egypt declares the sun rose in the west twice!

Science as science is little more than a hundred years old; not more than two hundred. Geology as a science is only a hundred years old according to HENRY DRUMMOND. "Science went out to look for it, and brought a geology which, if nature were a harmony, had falsehood written almost on its face. It was the geology of catastrophism—a geology so out of line with nature, as revealed by the other sciences, that on *apriori* grounds a thoughtful mind might have dismissed

it as a final form of any science." So there was much confusion and conflict about it even among the minds of scientists themselves.

Perhaps in no line of scientific investigation was this conflict more apparent than in astronomy. This dates its beginning quite early, but could hardly be called a science until the last three or four hundred years. THALES among the Greeks is first mentioned, B. C. 640. He believed the earth was the center of the universe. PYTHAGORIS came next, B. C. 500. He believed the sun was the center, but had many crude ideas, which was only natural and to be expected under the circumstances. HIPPARCHUS, B. C. 160 to 125, was called the "Father of astronomy," yet it could hardly be called science in his day. He with PTOLEMY nearly three centuries later, 150 A. D., believed again that the earth was the center. For 1,200 years the Arabs held the field of astronomy, Ptolemaic system mostly, with no settled science. COPERNICUS, 1473-1543, was the next great western name. He believed again that the sun was the center. TYCHO BRAHE, 1575, believed the sun went round the earth, and all other bodies around the sun. Some swift and brilliant motions in that! I am giving these facts that we may see the differences and conflicts among scientists themselves. We cannot blame them, for they were digging into an unknown field, with nothing but the light of their unaided reason to guide them. I do not recall that there was any particular opposition to the progress of science

through all these years on the part of religion or the Bible.

It would seem to me that the real science of astronomy began more with KEPLER, 1630 A. D., GALILEO, 1642, and NEWTON, 1727. Bruno lost his life and Galileo was obliged to recant on some of his teachings. This was by the power of the Inquisition, and cannot be charged to the Bible, or true religion, as science often unjustly claims. It was for the lack of pure religion. The same power put millions of the truest and purest believers in the Bible to death, who had never stood in the way of science at all, but were ready to advance it in all that was real truth.

We see the same conflict along other lines of science, among scientists themselves on the subjects of heat and light and gravitation. Some believed in the emission theory that light and heat were material. Others believed in the wave or undulatory theory. It is said that Newton's persistence in his mistaken emission theory held the progress of science back for a hundred years. While he was the great discoverer of the law of gravitation, called the greatest discovery of that or any age, yet he continued to hold almost until his death wrong views in regard to the real cause of this force.

I have not space to go into more detail. My object in writing this brief outline of the growth of science is to show that it has not been truth by any means all the way, and that on account of

this there should be a fair degree of modesty and humility on the part of its advocates, instead of the proud spirit we often see manifested. We are glad for every step of real progress made by science. Every branch has had about the same conflict as in those I have mentioned. The real truths of science have come to the light through much trial and tribulation, but there should be much satisfaction and compensation in knowing the vast amount of good that has come to the world in a thousand ways as some of the results. Perhaps some evil has come, too, for truth and knowledge can be put to wrong use, but it is hoped the good will far exceed the evil.

Bible on Science

But what has the Bible to say on the subject? In Bible times there was little of what we now call science known or in existence. It was divination, sooth saying, magic and astrology. And all these the Bible condemns. This is in part what it says: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." This was not true science, but false science, like some today, Darwinian evolution, for example, and it has the same effect today; some professing it have erred from the faith. The whole of I Cor. 1:19-31 refers to this kind of false knowledge or wisdom.

"Beware lest any man spoil you through phil-

osophy and vain deceit, and after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. This means again all the false fads and isms of that or this day. In Acts 17:16-34 Paul faced some of the scientists, ("philosophers") of that day in the world's center of learning, Athens. They listened to him but most of them failed to give heed. A few men and one woman believed. He would probably have about the same success in a circle of that kind today. If we could only get religion first and then all we can of science, real truth and knowledge, it would be a felicitous arrangement.

In Old Testament times the most of science, such as then known, went by the names of necromancy or astrology. Let us see what the Book says about it. In Gen. 41:8 when Pharoah had a dream that troubled him he called for all the magicians in Egypt, but not one of them could help him. They were as silent again as their own Sphinx, or Baal when called on by his prophets. Joseph made it plain; the true light is in God, not in science. The magicians tried again in Egypt when Moses was there, but failed, Ex. 9.11. Chaldea and Babylon were very proud of their learning, but God said to them, Isa. 47:13, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from all these things that shall come upon thee." But they did not save them and could not, because they were all false teachers, as teachers of false science today,

and such cannot save, but will destroy, if we give heed to them.

True knowledge, the wisdom of God, was greater in Daniel than in all the astrologers, magicians and soothsayers in the kingdom of Babylon. Turn and read Dan. 1:20; 4:7 and 5:7. In all of this there is not a word of opposition to truth, or real science, but only to that which is false. And if we will be true to the Word of God and ourselves to-day we must be against all false science.

While welcoming all real truth, we need to remember that not all new views are true views, and be careful to thoroughly test them before adopting them. Test them not by any man's word, but by the Word of God, by which all things, and ourselves as well, will be tried at last. 1 John 4:1. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Many of these false prophets have been and are still in the realm of Science, some of them intentional, but most of them from honest ignorance.

Science Revised

The latest science is being largely revised, and is swinging around into line with the Bible. A few years ago the view was universal that all first life was minute and that the larger forms came through thousands of years of development. This view is now completely discredited by science itself and considered a blunder. "The entire

scheme of the early evolutionary geologists has had to be revised. We now realize that there is no good scientific reason for saying that any one kind of plant or animal lived and died before any other particular type came into existence." GEORGE MCCREADY PRICE, 1924. This is the latest word in Science and accords perfectly with the Bible view of Creation as given in Gen. 1, and with my thought as given in the subject, "Creation."

CHAPTER V.

HISTORY OF MAN

WE have seen something of the progress of man mentally in the growth of science. Out of the mental darkness of the past, the perfect chaos, fog or labyrinth of ideas on the subjects of science and philosophy we saw mankind slowly but surely moving into the light of scientific knowledge and truth. We would not think for a moment, however, that there are no clouds left, that all science is as clear as the sunlight, for there are many unsettled questions still, perplexities, difficulties and differences. But the knowledge of nature in all directions has wonderfully increased. Intellectually it seems like a new world.

Yet while having made wonderful progress in the principles and even detailed facts of nature, we must not exalt ourselves too much in our pride of human learning. We are not yet all-knowing, and even the ancients in their darkness, or the dim dawn of human knowledge, were acquainted with some things that we are totally ignorant of today, and cannot find out with all our great learning, with all our great discoverers and inventors.

Man's Early Work

Not to speak of the lost continent of Atlantis, "with its magnificent palaces, mighty ships, great manufacturing industries, inconceivable wealth, perfect code of laws, its immense commerce, and

its happy, prosperous, cultured, powerful and contented people, a continent rivaling the United States in size, and perhaps surpassing it in attainments, destroyed in a night overwhelmed by a flood of water, or sunk beneath the sea by some mighty cataclysm, leaving no relic other than tradition to remind us of its grandeur," we have well known and authentic cases of the superior knowledge of the ancient. The story of Atlantis is counted somewhat a fable, yet Plato wrote of it in considerable detail.

BUEL in his "*Story of Man*" tells some almost unbelievable things of the ancients. He would not need to exaggerate. The facts are wonderful enough without any stretching. "There is the best of evidence," he says, "to prove the statement that steam power was employed in the great work of building the Egyptian Pyramids. Did Gutenberg invent the art of printing? Why, there is a paper in China that has been issued regularly for more than two thousand years"!

"The ring of Cheops, the very ancient king of Egypt, contained a signet of most exquisite workmanship, but which was invisible to the unaided eye. Viewed through a magnifying glass, it revealed a work of art which defies imitation by any artificer of our time. We claim the credit of the discovery of the science of producing steel; but the discovery was only a reclamation of a very old but lost art. Damascus blades were produced of such a fine quality of steel that the point might be doubled upon the hilt and the blade would fly

back to its original position. Swords of equal workmanship were found in India two thousand years ago. They cannot be made now. It is a lost art”!

Space will not permit quotations in full, interesting as they would be. Threads of glass as fine as hair woven into fabrics, and glass cups that could be crushed but not broken, as malleable as lead! A lost art. Colors used by painters three or four thousand years ago have a brilliancy and durability which no mixer of paints in this age can possibly rival! It is a lost art. Tyrians produced purples and gossamer linens that modern manufacturers are unable to imitate. “In the science of engineering we are but the pigmy imitators of long silent races. We cannot rear such stupendous monuments as were common among the Egyptians. We cannot transport overland such masses of stones as the giant obelisks which the Egyptians moved hundreds of miles. The erection of Pompey’s Pillar is a feat which no modern engineer would attempt to repeat.” “They had canals in Egypt, in South and Central America which the most ambitious of modern inventors and builders would not attempt to rival today.” Perhaps if we keep on we will yet be able to do these things the ancients did, for we are able to do a thousand other things, and great, too, that they never thought of.

When Man Began

In tracing the history of man, we must naturally think of his beginning, and while we saw on “Ev-

olution" that man had not sprung from the lower animals, but was a separate and higher creation, yet many might like to hear a few more witnesses as to the how and when of his first appearance on the earth. WILSON in his *Anthropology* says as to the first appearance of man, "An estimate of between twenty and a hundred thousand years may fairly be taken as a minimum." But this was based on the supposition that man had come from the lower animals, as Darwin, Huxley and many others at first believed, and that it would require a length of time like this to produce the change. But man was not so derived, and so no such length of time is required to meet all conditions.

DAWSON, in his "*Facts and Fancies of Modern Science*," says: "Thus it would appear that these earliest known men are not specifically distinct from ourselves, but are a distinct race. Though rude and uncultured, they were not either mentally or physically inferior to the average man of today, and were indeed in several respects men of high type. Nor do these oldest known men present any approximation in physical characters to the lower animals." This agrees in many respects with what we would expect to find the earliest men to be. Man in many instances has gone down instead of up.

LYELL, in his "*Principles of Geology*," says: "But so far as our interpretation of physical movements has yet gone, we have every reason to infer that the human race is extremely modern, even when compared to the larger number of species now our

contemporaries on the earth." Thus these well known scientists do not give any great age to man on earth. It would take a long time if we came from the lower animals.

DAWSON says again on this: "Those remarkable homologies or likenesses of plan which obtain in the animal kingdom are very wonderful, and the study of them greatly enlarges our conceptions of the unity of nature; but we must never forget that such general agreements in plan cover the most profound differences in detail and in adaptation to use, and that, while they indicate a common type, this may rather point to a unity of design, than to a mere accidental unity of descent."

PROF. VIRCHOW, one of the greatest scholars of Europe, in an address before the Anthropological Congress of Vienna in 1889, made this strong statement which I quote at length: "In vain have we sought for the connecting links between man and the apes; the ancestor of man, the real *Proanthropos*, has not been found. Twenty years ago it seemed as if the process of descent from the ape to man could be constructed by storm. (When Darwin's theory was at its height.) Now, however, we cannot even trace the descent of the different races from one another. At this moment we can say that among people of ancient times none have been found who were nearer the ape than we are. I can affirm at present that there is no absolutely unknown race of men on earth. Every living race is human; none has been found which we could either call simian or between the ape and

man. So far as the pile structures are concerned, I have been able to examine nearly all the skulls found, and the result is that we find differences between the various tribes, but that not one of these tribes lies outside of the range of still existing people. It can be definitely proved that in the course of five thousand years no change of types worthy of mention has occurred."

DAWSON says once more: "Even Haeckel (the pupil of Darwin, and greatest advocate of his theory) admits that there is a wide gap, unfilled by any recent or any fossil creature, between man and the highest apes." "Man might just as well have descended from the sheep or the elephant as from the ape."—VIRCHOW.

If these things could be said thirty or more years ago, how much truer they are today, when all later investigation has been against and not for the Darwinian theory. There is not a particle of evidence that the present race of man has been on the earth more than 6,000 years, and no trace of man in the pre-existent world, the one before this.

BUEL, in speaking of the bones found in caves or places of sepulture, says: "Not one human bone has, however, been resurrected that gives indication of man's existence upon the earth anterior to the deluge, or, in fact, that has the appearance of greater antiquity than three thousand years." After all then, the best evidence we have does not conflict with but confirms the Bible story of man's creation, or beginning; his real Genesis. And there is no good reason for doubting the time

of his appearance on earth, as being near or about 6,000 years ago. The Bible itself does not say, and some of the chronology arranged by man may be slightly at fault in some places, it is not inspired, but there is nothing to prevent us from accepting the general outline of dates in the Bible, no proof that it is far out of line.

How Man Began

Man was created by the direct power of God, as recorded in the first two chapters of Genesis, "male and female created he them," and they were placed in the beautiful Garden of Eden. God's Word alone gives us this account. We have no other record. The Bible tells the story. No other dependable history is that old, but such outside history as we do have corroborates the Bible story.

Moses, by direct inspiration of God, wrote the story 2,500 years after it all occurred. He could not have known these things himself, and we are glad that God told him, so the world could have a "history of man" from the beginning. The earliest profane history is confused and undependable. We must get our real history from the Bible. Other history when it became authentic has traced more fully the world history of all races and nations than the Bible, but the Bible gives us the first, and so we will follow the account it gives.

As God created man mature, full grown, without any process of development, so he could all other plants and animals. This is really a wonderful thought but not too great for us to grasp if we ac-

cept at all his supernatural work. Coming so from the very hand of God, and not an accident or imperfect development of nature, man must have been a perfect human specimen. We cannot conceive of God creating a deformed body or weak mind. How much they knew we do not know, but they must have known enough to meet their immediate needs, and must have had a perfect mental and physical capacity to accomplish everything that life might require of them. They had the power of speech we know. Whether they could sing and construct and play musical instruments we do not know; but they must have had a large capacity for all such. Could they write? Did they have a written language at once? Why not? It was necessary for their well being and happiness, and their Maker was as able to give them such powers as he was to create them in the first place. Why should we think of them as children or half idiots, full-grown bodies, but little or no minds? They were not ignoramuses, but a perfect pair of human beings, physical, mental and moral, for they were as pure as God himself; came from his hand so.

If they had only remained pure who can tell what a wonderful world this would have grown to be? But soon the saddest thing in all the history of man happened, the first great cataclysm, a moral one, the beginning of all the world's great sorrow, distress and misery. They were not automations, wound up like a couple of clocks. Such a thing is not thinkable. Freedom of will and choice

of action is essential to conscious existence and identity. They had the same power to choose or refuse as we have today, less our inclination to choose the wrong.

Fall of Man

To test them their Creator gave them one simple command, a negative one, the very easiest to keep (Gen. 2:16, 17). This easy command by the influence of the devil in a most subtle and cunning temptation, they were induced to break, and so became sinners, for "Sin is a transgression of the law," and they had now disobeyed God's law. The penalty was "death," natural death to body and spiritual death to their souls, or separation from God forever on account of their sin. Where they were pure and holy and innocent and happy before, they now became sinful and miserable, and transmitted this sinful nature to their posterity, which is a perfectly natural and scientific process.

This accounts for the presence of evil in the world. Science will not object to its transmission, for that is a natural law. But the mystery of its coming in will still puzzle many. Yet with a little close thinking it need not. The clue to it is in man's freedom of will, which could not be otherwise and have an intelligent creature at all. "But," some will still say, "what was the devil let in for?" This answer may help some, or all. The devils fell without anything to tempt them, and there is no redemption for them; hope for them is dead. If pure spiritual beings like the angels could fall,

why might man not fall some time, being a little "lower than the angels," physical as well as spiritual, and then there would be no hope for him, past redemption? But being tempted to sin God could in mercy and grace provide a Saviour for all mankind, as he could not for the angels who fell. This he has done, and this is our hope.

The fall of man was an awful fall, but his rise may be greater than his fall. God has so provided and so intended for every human being. All have fallen and all might rise. If any do not rise, it is their own fault; they refuse God's way. The fall was an awful moral cataclysm, involving the whole human race; "Death hath passed upon all, for that all have sinned." But as soon as the first pair fell God provided a Saviour. "God so loved the world that he gave his only begotten Son, that whosoever would believe in him might not perish but have everlasting life." Jesus came and lived a perfect life and died a cruel death for man, lived for me and died for me. And now God says if men will be sorry for their sin and turn away from it, and believe on and receive Jesus as Saviour, he will forgive their sins, change their hearts, regenerate them by the power of his Spirit and adopt them as his children.

His Rise

Through repentance, faith and the new birth man is changed from a sinner, a child of the devil and an heir of hell, to a child of God and an heir of heaven. This is the second great cataclysm, a spiritual one, and it may come to every soul. And

there is no other way. Man by the degenerating power of the wicked spirit, by disbelieving and disobeying God became a child of the wicked one. Now by the regenerating power of the Holy Spirit through believing and obeying God man may become a child of the Blessed One. This is logical, reasonable, scientific, if you please, yet more, it is divine; it is God's way. This spiritual cataclysm must come. It is a change of man's nature, from the love of sin and self to the love of God and holiness: "We are made partakers of the divine nature." Education will not do this; it is a distinct and definite work of grace. To believe that we can grow into this saved condition by our own effort, as many are trying to do, is to believe in spontaneous generation in the natural world, or in the Darwinian evolution theory. And this is the danger of those false science views, they take us away from all hope of real salvation.

I said that our rise may be greater than our fall; it is. Have you not seen it? Man as created was the creature of God, not the child. By creation we become creatures; by recreation or regeneration we become children. The devil told our first parents a lie in his great temptation. He said if they would eat of the forbidden fruit they would become as gods, but they became sinners and children of the devil. By accepting Christ we become the real children of God, heirs of God and joint heirs with Jesus Christ. Where the devil's lie failed utterly, God's truth and plan make good. By recreation man is lifted infinitely above his

state by creation. Who can say that God did not have this wonderful exaltation of his human creatures in view through all the process? The pity is that so many, both great and small, learned and unlearned, will refuse God's way for their highest good, and take their own and the devil's to their everlasting ruin.

Two Important Points

I have dwelt on these two cataclysms, the moral downfall and the spiritual, infinite uplift, because they are most vital. Our history will amount to little, be a mere passing incident, of no consequence whatever, if we miss these two great facts at the beginning. Men come and go, nations rise and fall, systems of thought swing and sway in every direction, the whole of mankind is but a seething mass of thought and action, and nothing accomplished worth while, if we leave out these first great truths.

What matters a little philosophy, science, art, knowledge of any kind, if man only breathes a few times and then falls with a moan into the grave into everlasting oblivion and misery? The Bible makes all this perfectly plain and was given to us that we might know the good and right way and walk therein. Science does not know this way and makes little effort to find it. Yet the Bible and the Christian religion are not unphilosophic or unscientific; it is most reasonable, as Lord Bacon said. May try to make this plain farther on.

Man should have gone upward from the time of his creation, but the moral cataclysm, or fall,

started him downward. The first man and woman were probably the most perfect couple that ever lived in the world, physically, intellectually and morally. In the struggle of life through these thousands of years some great souls have been developed, greater in some respects probably than our first parents, but on the whole man deteriorated because of sin. Only a little while until the world became so corrupt that God destroyed them with the flood. Then it was again repopled, starting with Noah and his family.

Man spread over the earth until all lands became inhabited, this being possible for both man and animals, because of the connecting chains of continents and islands, some of which have sunk out of sight now. Some nations have advanced and receded in learning like the waves of the sea. Some have gone lower and lower as the Fuegians, Tasmanians and Pygmies of Africa, while some have been destroyed, sunk out of sight. The Bible and the Christian religion, the greatest hope, the only hope of the world, was held by a comparatively small number for 4,000 years, but now is being spread over the world as never before. Wherever it is followed by individual, family, nation or race, man is lifted up and makes progress. Wherever the Bible is not known man still remains in ignorance, superstition and degradation. Christianity and Christians may have some faults, real Christianity none, but Christians often many, yet in spite of these they are the "salt of the earth," the hope of the world.

CHAPTER VI.

RELIGION

THIS should be the greatest subject of all, for without a right religion man would better never have had an existence.

By this sub-subject, religion, I do not mean religion in a general sense as common to all mankind, a natural element in the soul of man, a disposition to worship something. We know that man has such a nature, for we see it manifested in him everywhere, no matter what the degree of civilization. The Indian, the African, the South Sea Islander, all have some form of religion, some objects that they venerate or worship. This is a part of human nature, and is natural itself.

Christianity of God—Supernatural

I mean Christianity, or the Christian religion especially. This is a new spiritual creation, entirely, radically different from all natural religions, something super-natural. There is just as much difference between Christianity and other natural religions, as between matter organized and unorganized. Science knows no limit between these two; it does not and cannot account for life, either vegetable or animal. So to science, Christianity, or a new and distinct spiritual life is, and must remain, a mystery; it cannot see or under-

stand it. And no more can the Christian himself, or any human being, explain it fully. Its divine Author said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

But because we, or science, cannot understand or explain this new kind of life fully, is no reason why we or it should reject Christianity utterly. We do not do that way in the smaller things of nature, why should we do so in the great things of the spiritual realm? Science admits and believes in natural life, though utterly unable to explain it, and we all do. Is it not just as reasonable to believe in the spiritual, though we may not understand it fully? We believe in natural life because we see it, feel it, have it. We live in the midst of it and see it demonstrated every day. Do we not live in the midst of the spiritual and see it demonstrated every day? Perhaps it is not as easy to see; perhaps we are not quite as willing to see; perhaps it is not manifested very clearly by those who claim to possess it. Yet have we not all seen demonstrations of the beginning and development of this new life that are unmistakable evidences of its existence in all classes and ages?

The solution of the mystery of spiritual life is precisely the same as that of natural life. We must and do believe that God created all natural things, natural life; and he must be the Author of this new spiritual life. Some have tried to explain natural life by the theory of "Spontaneous

Generation," that all natural life just began itself sometime, somewhere. Science claimed that once, but it does so no more; it is not scientific now to believe such a thing. Some have tried to explain spiritual life the same way, that we can grow, or be educated into it by natural processes. But that would be the spontaneous generation of spiritual life, that we could produce or secure it ourselves. We didn't make nature and our natural selves, why believe we can make our spiritual selves? It is not reasonable or scientific to believe so.

The Modern Imitation

Yet we have many "new theology" people teaching this thing today, men who claim to be great scholars, up-to-date scientific thinkers and talkers, teaching in the spiritual realm what science has utterly discarded and abandoned in the natural world. Why reject "spontaneous generation" in the natural world and cling to it so tenaciously, yet unscientifically in the spiritual world? Why can these "wise men" not see the absurdity of their teaching on this? Such teaching is untrue and wrong. It makes us feel ashamed of them and their learning, if they are not ashamed of themselves. These men like to belittle orthodoxy and call it old-fashioned, medieval, etc., yet they are holding and teaching doctrine more ancient than the "medieval," with this difference, that their doctrine is false and the orthodox is true. "Spontaneous generation" in the natural world was the "false science" of many ages, held by many until

less than a hundred years ago, but now abandoned by science to its credit. Yet these "blind guides" in theology will hold this "false theology" of spontaneous generation of spiritual life! Are they not ridiculously medieval in this? They all claim to be quite scientific, why do they not let science teach them something along this line? Why can they not learn?

Let me quote what an eminent writer has said on this part of the subject: "A thousand modern pulpits every seventh day are preaching the doctrine of Spontaneous Generation, (Spiritual). The finest and best of recent poetry is colored with this same error. Spontaneous Generation (spiritual) is the leading theology of the modern religious or irreligious novel; and much of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel. He who lives the spiritual life has a distinct kind of life added to all the other phases of life which he manifests. The Spiritual man is more distinct in point of fact than is the plant from the stone. This is the one possible comparison in Nature, for it is the widest distinction in Nature; but compared with the difference between the Natural and the Spiritual the gulf which divides the organic from the inorganic is a hair's breadth. The natural man belongs essentially to this present order of things. He is endowed simply with a high quality of the natural animal Life. But it is life of so poor a quality that it is not Life at all. "He that hath not the Son *hath*

not Life; but he that hath the Son hath Life"—a new and distinct and supernatural endowment. He is not of this world. He is of the timeless state, of Eternity."—HENRY DRUMMOND.

The Reasonableness of Christianity

I want to make these subjects as helpful as possible, not perhaps to the ultra-scientist, or the extreme modernist in theology, for they may not want or care to listen. But to the thinking, truth seeking, reasonable man or woman, whether educated or uneducated, I hope to make the spiritual things of the Christian religion very plain. The subject is so large that it is almost paralyzing to endeavor to treat it clearly in a short space like this, but I will do my best.

First, let me give a clear line of reasoning, without much or any Bible in it, just to show any thinking mind how reasonable the Christian religion really is; how our best reason will really lead us straight to religion and the Bible, if we will only follow it. I will give the Bible and the divine view farther on. The Bible and its religion are most reasonable, really scientific, according to any right view of science. Here is a non-scriptural, or rather pre-scriptural view, or seven-point reasonable creed, leading unerringly to the Bible and its divine religion. Read thoughtfully. I call it

"Credo"

the meaning and force of which is, "*I believe.*" This should be our abiding rule and principle in looking into God's Word. Yet faith in God and

his Word is not of necessity a blind and unreasoning or unreasonable process. Indeed faith is most reasonable. The highest and best exercise of our reason will certainly lead to faith. Doubt, unbelief, infidelity are alone unreasonable, utterly destitute of any sound reason, as Lord Bacon said. One of the great poets expresses the same idea in these lines:

“A little learning is a dangerous thing;
Drink deep, or touch not the Pierian Spring.
There shallow draughts intoxicate the brain,
But drinking largely sobers us again.”

When anyone, old or young, high or low, learned or unlearned, talks loudly of his infidelity, denies or makes light of God or his Word, or of the truth and reality of the Christian religion and experience, he only parades openly his ignorance and shows to every one his lack of sound reason and good judgment, of true refinement and real morality. Such a person is to be pitied, and keeping the above facts in view, he need be feared by no one. But for anyone who is an honest doubter, as well as for the strengthening of the faith of everyone, the following

Seven Points

of reasoning may be very helpful to faith. Space will not allow of enlarging upon each point as would be very interesting, but even this brief statement makes a very complete chain.

I.

I believe that myself and all mankind, and, in fact, all nature, animate or inanimate, the earth

and everything around it and upon its surface, really exist as I see them.

I hold this to be self evident and to require no argument to prove. This is a first truth—an innate or intuitive idea of our being—one which no process of reasoning can disprove, inasmuch as all reasoning is based in some way or other upon the operation of our senses; and if we do not exist we certainly have no sense, and if we have no sense we surely cannot reason and it is useless to talk about doing so. It is more *rational* and *reasonable* to believe in our existence than not, notwithstanding the sophistries of some of the philosophers. To sane minds, educated or ignorant, it is certain that we exist.

II.

I believe there is a Great First Cause, or Creator.

I believe this simply from manifest intelligent design in all the works of nature, especially animate nature. I have never known anything that amounts to anything to happen by chance, yet the world is full of beauty and order and use; how came it so? To believe that it all happened so would take more credulity than it requires faith to believe in a Creator. My own work shows intelligence and design and proves me the designer and workman. We never think a house, a watch or a locomotive happened by chance. We know man made them for we see the evidence of his workmanship on them. If I should see a house on an island in the middle of the ocean and no

human beings living there, I would not believe that the house just happened there; I would know that some man had been there and made it.

When we see a work of man's so nearly resembling a work of nature as to be unable to distinguish between them, for example, a wreath of natural and another of artificial flowers, is it reasonable to believe that one is a work of art, the result of a skillful designer and a careful workman, and the other—*happened by chance*? We may profess to believe it, but is it rational and reasonable to really do so?

All man's work shows design and intelligence and we naturally think of man as the designer. But what work of man is for an instant to be compared in beauty and wonderfulness of design with man himself, or any other object of animated animal or vegetable creation? Man, himself, makes nothing by accident or chance, and yet he will believe that all the more, vastly more wonderful works of creation all happened by accident! It seems absurd to ask whether it is reasonable for me to believe so or not. I must throw away my reason to believe that way. It is most reasonable to believe in a Creator, is it not? Without a Creator how dense and dark a fog of mystery all existence becomes! What philosopher has yet unraveled the mystery of even the lowest form of animal or vegetable life? Believing in a Creator, how the light breaks in! Shall I refuse the light which my best reason leads me to, and grope on in the dark? I cannot accept an unfathomable

mystery in the place of what my reason assures me is a certainty. *I must believe in a Creator.*

III.

I believe the Creator possesses the following prominent characteristics:

1. *Intelligence.* Design, skill, beauty, perfection in all his works prove his intelligence without room for any argument. Doubting his intelligence, we must doubt our own, but both are most reasonable and certain.

2. *Omnipotence.* The Power that can create *one* world must certainly be able to create a million more if it wanted to do so; only omnipotence can create anything.

3. *Wisdom and Goodness.* Wisdom is wonderfully displayed in the mechanical execution and perfection of all the works of creation, and goodness in the felicitous arrangement of it all, there being no physical necessity without something to meet or fill it and the ability to obtain it—light for the eye, food and drink, clothing and shelter for bodies, etc. The needs of all the creation so wonderfully provided for proves the goodness of the Creator. If he were evil and had the power he does, would there not be many wants unsupplied, hunger and thirst, with no way to satisfy them, like Tantalus, a king in Greek and Roman mythology, who for his misdeeds, was placed in a lake of water which always subsided whenever he attempted to drink, and under a tree laden with all manner of delicious fruits, which always

eluded his grasp. The Creator does not tantalize his creatures so, *therefore he must be good.*

IV.

I believe that life, death and immortal existence are facts.

The first two of these facts are not doubted by men in their right minds. Our immortal existence seems clear from the following reasons :

1. Every race of mankind has such a belief.

2. The instincts of the soul impel us to look forward with hope and joy; why, if there is no future existence?

3. The aspirations of the soul—the soul's unrest, shrinking from death, hope and fear—animals are not distressed by the fear of death or animated by the hope of a future life.

4. The thought and desire of immortality is in all nations and the Creator is good; shall his goodness fail by thus tantalizing us with a thought and aspiration that is not to be satisfied? Would he be good if he failed here? Why should such aspirations not be fulfilled? *Is the power of the Creator more finite than the mind of his creatures?*

5. Matter once created we believe will continue to exist forever; shall we believe that mind which regulates and controls matter and exercises such dominion over all the rest of creation is alone mortal? *That the greater shall perish and the lesser continue forever?*

6. Do not the analogies of nature prove immortal existence? Day and night, the seasons,

hibernation of plants and animals, transformation of insects, etc. In sleeping and waking are we not taught it every day of our lives, sleep representing death, and waking, immortality or a future life?

V.

I believe that good and evil, vice and virtue exist; that virtue brings happiness and vice brings misery, and that the Creator is the author of good, and that evil, outside of our Bible knowledge of it, has some unknown or inexplicable cause or origin. The Creator is good and must have made man good and to do good, and the good he now is and does, (valueless, however, because lacking the original purpose of the Creator), is not his own, but the marred and ruined remains of the original work of the Creator in him. The evil in man must be his own. "Man is the parent of his own vices." This is reasonable, for we know we do wrong, and our best reason tells us the Creator cannot do wrong. Evil is in man, but we cannot find the origin of it, outside of the Bible. Philosophy and reason has never reached the root of evil. Yet this very matter of evil or sin affects us more than anything else here, in crime, war, sorrow, suffering, misery and death, and must continue to affect us in the hereafter, unless a remedy is found here, for,

"Endless sin means endless woe;
Into endless sin I go,
If my soul from reason rent,
Takes from sin its final bent."

Reason knows no remedy for sin and evil; the *mystery* and the *misery* of it remain and must continue. We hunger for happiness and we long for rest, but evil mingles bitter with every cup of sweet; crime and misery and wretchedness, sin and sorrow and sickness and death surround us on every hand. In vain the poet inquires of the full, serene and lovely moon:

"Hast thou not seen some spot
Where miserable man might find a happier lot?"

And again of his own soul:

"Is there no happy spot,
Where mortals may be blest;
Where grief may find a balm
And weariness a rest?"

How many souls have imploringly sought the same answer, but to what human being, outside the Bible, has yet come more than the echo of his own words in reply?

VI.

I believe the Creator has given us a written revelation. I am irresistibly led to this belief from the following circumstances:

1. I am intelligent and capable of receiving and comprehending such a revelation.

2. I have an aspiring mind, mental and spiritual aspirations that could not be satisfied without it; aspirations that lead me to believe that I am immortal, reach after the infinite, and grope in darkness after the unknown *Great First Cause*.

mystery in the place of what my reason assures me is a certainty. *I must believe in a Creator.*

III.

I believe the Creator possesses the following prominent characteristics:

1. *Intelligence.* Design, skill, beauty, perfection in all his works prove his intelligence without room for any argument. Doubting his intelligence, we must doubt our own, but both are most reasonable and certain.

2. *Omnipotence.* The Power that can create *one* world must certainly be able to create a million more if it wanted to do so; only omnipotence can create anything.

3. *Wisdom and Goodness.* Wisdom is wonderfully displayed in the mechanical execution and perfection of all the works of creation, and goodness in the felicitous arrangement of it all, there being no physical necessity without something to meet or fill it and the ability to obtain it—light for the eye, food and drink, clothing and shelter for bodies, etc. The needs of all the creation so wonderfully provided for proves the goodness of the Creator. If he were evil and had the power he does, would there not be many wants unsupplied, hunger and thirst, with no way to satisfy them, like Tantalus, a king in Greek and Roman mythology, who for his misdeeds, was placed in a lake of water which always subsided whenever he attempted to drink, and under a tree laden with all manner of delicious fruits, which always

eluded his grasp. The Creator does not tantalize his creatures so, *therefore he must be good.*

IV.

I believe that life, death and immortal existence are facts.

The first two of these facts are not doubted by men in their right minds. Our immortal existence seems clear from the following reasons :

1. Every race of mankind has such a belief.
2. The instincts of the soul impel us to look forward with hope and joy; why, if there is no future existence?

3. The aspirations of the soul—the soul's unrest, shrinking from death; hope and fear—animals are not distressed by the fear of death or animated by the hope of a future life.

4. The thought and desire of immortality is in all nations and the Creator is good; shall his goodness fail by thus tantalizing us with a thought and aspiration that is not to be satisfied? Would he be good if he failed here? Why should such aspirations not be fulfilled? *Is the power of the Creator more finite than the mind of his creatures?*

5. Matter once created we believe will continue to exist forever; shall we believe that mind which regulates and controls matter and exercises such dominion over all the rest of creation is alone mortal? *That the greater shall perish and the lesser continue forever?*

6. Do not the analogies of nature prove immortal existence? Day and night, the seasons,

hibernation of plants and animals, transformation of insects, etc. In sleeping and waking are we not taught it every day of our lives, sleep representing death, and waking, immortality or a future life?

V.

I believe that good and evil, vice and virtue exist; that virtue brings happiness and vice brings misery, and that the Creator is the author of good, and that evil, outside of our Bible knowledge of it, has some unknown or inexplicable cause or origin. The Creator is good and must have made man good and to do good, and the good he now is and does, (valueless, however, because lacking the original purpose of the Creator), is not his own, but the marred and ruined remains of the original work of the Creator in him. The evil in man must be his own. "Man is the parent of his own vices." This is reasonable, for we know we do wrong, and our best reason tells us the Creator cannot do wrong. Evil is in man, but we cannot find the origin of it, outside of the Bible. Philosophy and reason has never reached the root of evil. Yet this very matter of evil or sin affects us more than anything else here, in crime, war, sorrow, suffering, misery and death, and must continue to affect us in the hereafter, unless a remedy is found here, for,

"Endless sin means endless woe;
Into endless sin I go,
If my soul from reason rent,
Takes from sin its final bent."

Reason knows no remedy for sin and evil; the *mystery* and the *misery* of it remain and must continue. We hunger for happiness and we long for rest, but evil mingles bitter with every cup of sweet; crime and misery and wretchedness, sin and sorrow and sickness and death surround us on every hand. In vain the poet inquires of the full, serene and lovely moon:

"Hast thou not seen some spot
Where miserable man might find a happier lot?"

And again of his own soul:

"Is there no happy spot,
Where mortals may be blest;
Where grief may find a balm
And weariness a rest?"

How many souls have imploringly sought the same answer, but to what human being, outside the Bible, has yet come more than the echo of his own words in reply?

VI.

I believe the Creator has given us a written revelation. I am irresistibly led to this belief from the following circumstances:

1. I am intelligent and capable of receiving and comprehending such a revelation.

2. I have an aspiring mind, mental and spiritual aspirations that could not be satisfied without it; aspirations that lead me to believe that I am immortal, reach after the infinite, and grope in darkness after the unknown *Great First Cause*.

3. I exist here with evil within and surrounded by it, subject to varying tides of happiness and misery, sickness and health, pain and death, yet am wholly ignorant of whence I came and whither I go.

4. I know that evil exists, but I know no certain cause of, or remedy for it, notwithstanding it so deeply concerns me. I am harassed with evil here and distressed with uncertainty of the hereafter.

5. I possess moral faculties and qualities which greatly affect my happiness or misery, but am utterly ignorant of any fixed laws either producing or directing them.

6. My Creator is intelligent, omnipotent, all-wise and good, and capable of giving me the revelation I need—of providing for my moral and spiritual nature as well as he has for my physical.

7. Believing this I must believe that he has revealed himself to me. Doubting such a revelation, I must doubt his goodness, for his goodness is seen in his providing for the necessities of his creatures, and doubting his goodness I must doubt all the rest, step by step, and so sink down into blind atheism. But does it not seem much more reasonable to believe in a written revelation than to doubt one? To me, from such reasons, it seems certain.

VII.

I believe that the BIBLE is the revelation of God to man.

I believe this from the following reasons:

1. It is the intelligent, merciful, all-wise and good Creator's answer to the cry of his needy creature; telling me everything about myself and my Maker that I need to know, before unknown, showing me everything I need to see, perfectly providing for all my normal, mental and spiritual aspirations.

2. Evil or sin is in the world, fills it, rests like a pall over all mankind, in ignorant heathen nations as well as the most enlightened nations, and the Bible of all the books in the world contains the only rational, reasonable, effectual remedy for sin, bringing pardon, peace and joy, and soul rest.

3. It gives the only reasonable account of the origin of sin or evil to be found anywhere in the world.

4. The Bible everywhere explains and condemns sin and sinful man and makes no attempt to conceal the greatest sins of its best characters. Its positive and authoritative denunciations of sin and sinners everywhere and at all times is proof of divine rather than human origin.

5. No other religious book is worthy to be received as a revelation from the Creator in the character we believe him to possess. All others show the marks of their human origin in naturally, even though unconsciously, withholding the worst aspects of human nature, contrary to what we see in the Bible, and presenting such views of the Supreme Being as would be perfectly consistent

to the grossness of the human mind originating them, but wholly inconsistent to a refined and intelligent mind, although only human, while in the Bible the most refined and intelligent mind fails to fully comprehend, to say nothing of originally conceiving the high and holy purity and absolute perfection of the Divine Character.

6. The Bible is universal in its application; meets perfectly the spiritual necessities of all mankind of whatever rank or class or condition or clime. Others, being of human origin, suit in their way the particular country, clime or class where they originated, but would never be received or succeed under other conditions.

7. The Bible is all prevailing. No Christian is ever converted to another religion, but converts to Christianity from other religions are made by millions.

8. The Bible is a history written by many persons at different times, in different places, reaching over a great period of time, probably 1,600 years, different writers often speaking of the same event, and yet not a single contradiction in it all. Such harmony without omnipotence would be well nigh, yes, quite impossible, and proves its divine origin through inspiration.

9. No other religious book in the world makes or records the fulfillment of a single prophecy; the Bible is largely composed of such prophecies, that no human mind could possibly foresee.

10. No other book records a single miracle, except in such fabulous terms as to render its re-

liability perfectly incredible. But the miracles of the Bible are perfectly natural, narrated in simple language, that of itself carries conviction of its truthfulness, and both its miracles and its prophecies are as well attested by history as any other unquestioned events that far in the past.

11. The antiquity of the Bible is greater than that of any other of the so-called sacred books. It is the only book that gives a clear connected history of the dealings of the Creator with his creatures from the time of their creation; it includes or embraces the "beginning" and the "end."

12. No other book claims to be primarily a revelation from God. Even the Koran only claims to be an addition, and as such is too palpable a contradiction and counterfeit to be worthy of consideration in this direction. The Chinese and Hindoo sacred books know nothing and teach nothing of a God.

13. The Bible claims to be the word of God and its straightforward candor and honesty everywhere through all the long history, without the least apparent attempt at counterfeit anywhere, is strong proof in favor of it. Surely if it were a deception there would be thin places in the veil or cloak somewhere that we could see through.

14. The Bible not only harmonizes with, but forcibly teaches all the foregoing points which my best reason leads me to believe.

15. "The proof of the pudding is the eating of it." Those who have tested the Bible by experi-

ment are satisfied of its divine origin and truthfulness, and this has been done by the most learned as well as the ignorant.

Is there a lingering doubt in any anxious, honest mind concerning Jesus and his salvation as revealed in the Bible? Remember there is a sure, absolutely sure, unfailing test that takes away every excuse and must forever condemn us if we reject it. John 7:17. *"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."* Theodore Monod said: *"After all, obedience is the best commentary on the Bible. Do and you will know."*

Prove it; God calls us to the test. The infinite, omnipotent Jehovah himself will help you; if in earnest you cannot fail. My reason is satisfied, accepts the Bible as God's word to me, and as the dove found rest only in returning to the Ark, so my soul, weary of sin and uncertainty, finds a refuge in God and rest in the promises of his Word. *"All Scripture is given by inspiration of God."* 2 Tim. 3:16.

Christianity Scientific

Paul said to Agrippa, "Believest thou?" And God himself has said to us all, "Let us reason together." The Bible is not opposed to reason; it calls for the best reason. And do not the above seven lines of reasoning make the truth of the Bible very plain? If we reason well the points are clear; the line cannot be broken. But let us hear again what men have said, and then let us listen to God.

One trouble with science has always been that some have tried to say the most who knew the least about it, and the same is true of religion; there is a pseudo-science and a pseudo-theology. But let us hear a little from both sides:

"One fruitful cause of difficulty in the relations of science and religion is to be found in the extravagant speculations indulged in by the adherents of certain philosophical systems. Such speculations often far overpass the limits of actual scientific knowledge, and yet are paraded before the ignorant as if they were legitimate results of science, and so become irretrievably confounded with it in the popular mind."—DAWSON.

Objection is sometimes made to orthodox Christianity that it stands still, is static in a world of progress. But the same is true in real science, as DAWSON says again: "The geological record informs us that the general laws of nature have continued unchanged from the earliest periods to which it relates until the present time."

There is no difference between true Christianity and real science. The trouble has all come from some wrong views on both sides. The worst enemies of science are in its own ranks, men teaching things that are not science. And the same is true of Christianity. On the side of science AVESBURY, in his *Prehistoric Times* makes this sensible statement: "Fully satisfied that religion and science cannot in reality be at variance, I have striven in the present publication to follow out the rule laid

down by the Bishop of London in his excellent lecture delivered last year at Edinburgh. 'The man of science,' says Dr. Tait, 'ought to go on, honestly, patiently, diffidently, observing and storing up his observations, and carrying his reasonings unflinchingly to their legitimate conclusions, convinced that it would be treason to the majesty at once of science and religion if he sought to serve either by swerving ever so little from the straight rule of truth.' "

CARPENTER, in his *Nature and Man*, speaks of some "dead dogmas" to which the "orthodox" have clung, and names these three; the world the center of universe, the creation in six solar days, and Noah's flood universal. The first of these is dead indeed but no more a dead dogma of religion than of science, or as much, and the next two are not dead at all, but alive and true, as we have seen. He says that Christianity has abandoned all of these. His great mistake is in assuming, or taking for granted, that a few "higher critics" constitute the whole of present day Christianity, when they are not even a part of it. Some liberal thinkers of the "new theology" kind, modernists in religion, count these last dead, as they do all the fundamental teachings of Christianity, but to most real Christians they are still alive and true.

On some of these points I will quote one more, one who was quite prominent as a theologian and a scientist. He says: "The difference then between the Spiritual man and the Natural man is

not a difference of development but of generation. It is a distinction of quality, not of quantity. A man cannot rise by any natural development from 'morality touched by emotion' to 'morality touched by life.' Were we to construct a scientific classification, science would compel us to arrange all natural men, moral or immoral, educated or vulgar, as one family.

"One might be high in the family group, another low; yet, practically, they are marked by the same set of characteristics—they eat, sleep, work, think, live, die. But the spiritual man is removed from this family so utterly by the possession of an additional characteristic that a biologist, fully informed of the whole circumstances, would not hesitate a moment to classify him elsewhere. And if we really entered into these circumstances it would not be in another family but in another kingdom." (Other scientists have said the same).

"It is an old-fashioned theology which divides the world in this way—which speaks of men as Living and Dead, Lost and Saved—a stern theology all but fallen into disuse. (Among all Modernists.) This difference between the Living and the Dead in souls is so unproved by casual observation, so impalpable in itself, so startling as a doctrine, that schools of culture have ridiculed or denied the grim distinction. Nevertheless the grim distinction must be retained. It is a scientific distinction. 'He that hath not the Son hath not Life.' (The distinction is both scientific and religious.)

"Now it is this great Law which finally distinguishes Christianity from all other religions. Christianity is more than morality, Buddhism or Confucianism. It is the mental or moral man *plus* something else or some One else. It is the infusion into the Spiritual man of a New Life, of a quality unlike anything else in nature. This constitutes the separate kingdom of Christ, and gives to Christianity alone of all the religions of mankind the strange mark of Divinity. It is not ordinary vitality, it is not intellectual merely, it is not moral merely, but something beyond. And Revelation steps in and names what it is—it is Christ. Spiritual Life is not a visit from a force, but a resident tenant in the soul.

"Now there is nothing new in this. The churches have always held that Christ was the source of Life. No spiritual man ever claims that his spirituality is his own. 'I live,' he will tell you, 'nevertheless it is not I, but Christ liveth in me.' Christ our Life has indeed been the only doctrine in the Christian church from Paul to the present time. This Life comes suddenly. This is the only way in which life can come. Life cannot come gradually—health can, structure can, but not Life. A new theology has laughed at the Doctrine of Conversion. Sudden conversion especially has been ridiculed as untrue to philosophy and impossible to human nature. We may not be concerned in buttressing any theology because it is old. But we find that this theology is scientific."—HENRY

DRUMMOND, in his *Natural Law in the Spiritual World*.

I could give more of his clear reasoning and strong statements, and they would perhaps be more interesting than what I am writing myself, but this may be long enough already. I have given his words at some length, however, that all may see how he unites real science and true religion, as I have been trying to do in this writing. Now let us hear God speak:

The Bible View

"Except a man be born again, he cannot see the kingdom of God" (John 3:3). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). "In him was life" (John 1:4). "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6). "I am the door: by me if any man enter in he shall be saved" (John 10:9). "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "Verily, verily, I say unto you, he that believeth on me hath everlasting life" (John 6:47). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Except ye repent, ye shall all likewise perish" (Luke 13:3). "But he that believeth not

shall be damned" (Mark 16:16). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "If any man be in Christ, he is a new creature" (2 Cor. 5:17).

I need not quote more. The whole Bible is of this same tenor. The basis of Christianity is a new spiritual life in man, a radical, cataclysmic change in the individual, as noted in "The history of man." This change comes through the operation of the Holy Spirit, in connection with the Word of God, by repentance toward God and faith in Jesus Christ on the part of the sinner, these graces being wrought in the sinner's heart by the direct power of the Holy Spirit, and followed by the great change called conversion, regeneration, or the "new birth." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Salvation is a miracle of Grace.

This Christian religion is the only one that has God in it, and is the only hope of the world. Its foundation on God's side is his infinite love in the gift of his Son to be man's Saviour, his perfect life and his atoning death on Calvary, redemption through his blood. Christ did his work, redemption, perfectly, and has given to his followers, his church, the work of spreading the gospel over the world, telling the story of redemption to a lost world and winning it back to God. "Preach the gospel," Jesus said, "to every creature." The fall of one, Adam, caused the fall of all. But the rise

of Adam didn't cause the rise of all (except in Christ), that is an individual matter. Our first parents believed and were saved, and so the whole race might have done, if they had been willing.

CHAPTER VII.

GENESIS ONE

MANY are puzzled with this first chapter of the Bible. The word Genesis means "beginning." This book is the beginning of God's Word, the Bible, and contains the history of many beginnings. We have here the "beginning" of the human race; of the Sabbath; of marriage; of sin and death; of sacrifice; of God's promises; of nations, races and tongues; of the chosen people, and many other "first things." To write of all these things would be interesting, but it is only my purpose to write of the first chapter.

Many Miracles

In the first chapter we have seven, if not seventy times seven, great miracles recorded. Seven miracles in the first chapter are enough to show that the Bible is a miracle book. And these miracles are only types of all other miracles recorded in the book, miracles relating to nature and man in many relations and conditions. And seven is the perfect ecclesiastical number indicating completeness. Is it not a marvel that we should so be introduced to miracles in the very first chapter? And here are some other interesting sevens: God saw and said "It was so," and "It was good," seven times each in this wonderful chapter. I would like to make this great chapter plain to everybody.

Let us try to get a clear understanding of it, for it is a kind of vestibule to the whole Book of God.

God

Take the first four words: "In the beginning God"—the great first thought that comes to us is "God." Who is God and what has he done? What may we know about him? The whole Bible is the revelation that answers these questions. It is interesting to note that Genesis and John both begin in the same way, "In the beginning," and that the words following these in each book are much the same also, only "God" in Genesis refers especially to the Father, while in John the "Word" refers more especially to the Son; yet both of these and the Holy Spirit were all three present in the chapter, and all engaged in the work it records, the Father as the Divine Mind planning it, the Holy Spirit as the Divine Energy willing it, and Christ, the Son, the Divine Hand executing the work.

But what about God? What may we know about Him? Is it proper for us to seek, search, or inquire? I think his Book, the Bible, encourages us to learn all we can about Him, if we do so in a humble and reverent Spirit. Questions may arise in our minds, and probably have arisen in many minds, about the existence, nature and work of God, that no human mind could of itself answer. For that reason God has given us his Word, and if we only knew that well enough, we would probably have all sufficient answers to all our questions.

Has God always existed? Is he self-existent? Is he everywhere? Does he fill all space? Does not the Bible answer these questions? "From everlasting to everlasting, thou art God." The 139th Psalm teaches that there is no place where God is not. Read it. God must have been forever, for if there ever was a time when he was not, where did he come from? He could not create himself. So our best reason and God's Word agree. If God has existed forever and fills all space, the thought is too immense for our little minds to grasp. But then how can the finite grasp the infinite fully? We may not see and understand perfectly, but as the dove, weary with its flight over an endless sea, found rest in the ark, a type of God, so may every soul weak and weary from its flight over the infinite ocean of thought, find rest and comfort in trusting God's Word.

"Beginning"

But what about "The beginning," Gen. 1:1, the beginning of what? And when was this beginning? Can we know anything about this? As the beginning mentioned in this first verse must antedate all history, either sacred or profane, we may not know precisely when and what it was, but there can be no objection to our having a reasonable and reverent conjecture.

We live in a material world; is matter eternal? Has it always existed? No and yes. This first verse says, "In the beginning God created the

heavens and the earth." By which is plainly meant that all material things were "created." If created, then matter could not be self-existent or eternal. We must accept that fully. But did God, even the triune God, dwell silent and alone in the midst of a blank, empty universe, from all eternity? This doesn't seem possible, or at least credible to me. Of course I am only guessing. I am penetrating, or seeking to penetrate, the secret things which God has not revealed to me. "Secret things belong unto God, revealed things to us and our children." The Book of God is our real guide in this life, and I would not imagine anything out of harmony with it.

But it seems reasonable to me that God must have had spiritual, created, intelligent beings around him from all eternity; I cannot think of Him alone for infinite ages. Neither can I think of a universe perfectly void of matter from all eternity. It may not be that all space is or ever has been filled with worlds. That would make matter infinite. Yet God is so great that he could even fill all space with worlds if he so desired. But it would seem to me as though in the great ocean of infinite space God may have formed great continents or islands composed of almost numberless worlds and systems of worlds, of endless variety in shape, motion and composition, and that these may have been peopled with intelligent beings.

These beings may have continued and may be in

existence today. But the worlds they inhabited may have been changed, or annihilated times almost without number, and recreated, or new creations in other fields of space may have been formed, for these beings or new ones to dwell in. We like a new house or dwelling place once in a while. I do not think it is too great a stretch of imagination to suppose that God has been busy, employed in such mighty works of change, creation, annihilation and recreation, from all eternity. He could create and uncreate as easily as I would light a match and blow it out. Each creation may have been more beautiful than the preceding. There may have been a succession of creations, or an almost infinite number of "beginnings." The "beginning" of the text may mean the beginning of this present order of the universe, the "heavens" which "declare the glory of God," the last and perhaps the most perfect and beautiful of all the creations of God.

But now let us notice the seven miracles. The

First Miracle

is the creation of "The heavens and the earth," as given in this first verse. I do not know a parallel with this statement anywhere in all the literature of the world. Someone has said: "I do not know anything more difficult to believe than just this first verse of the Bible. If we master this verse, anything else that happened in the heavens or the earth which God created will not stumble us."

And yet it should not be difficult to believe this, for both the Old and the New Testaments agree in declaring it, and our best reason convinces us that God and God only could cause all the things we see to exist. The other six miracles are found in the work of God on each of the six days of creation.

These miracles appear more distinctly when we consider that the "days" were natural ones of twenty-four hours each. Plain Bible language everywhere indicates this clearly. Some prefer to believe that the days were indefinite but long "periods." This would allow for the changes being brought about in a somewhat more natural way, but the miracles would still be there, as none of the things mentioned could create themselves, even in millions of years. The "period" idea would never have been thought of but as an effort to do away with the miraculous in the Bible, and to prove the Darwinian theory of evolution, which claimed that all organic life came from a few primordial germs by the process of natural development and transmutation of species.

But this theory is now completely disproved and discredited. There would be no harm particularly in the "period" theory, if we recognize the direct and instantaneous creation of all organic life, but there is no necessity for the theory, and it helps to perpetuate the error it was invented to account for. There had been life before on the earth, but all had been destroyed at the time men-

tioned in Genesis 1, and all the new forms now existing were created in the three natural days spoken of. God could do this in three days as well as three million years, and he wanted us to get the miracle of it clearly at the beginning.

Second Miracle

This miracle is found in the first great command of God, Gen. 1:3, "And God said, Let there be *light*: and there was light." This, too, was the first spoken word of God that we have recorded. The miracle of light appears in the fact that darkness is the normal or natural condition of the universe. The "first day" is marked with the creation of light. Light may have existed from all eternity, but God created it originally; it emanated from him, a great miracle. He would hardly have dwelt from all eternity enshrouded in darkness, though the darkness and the light are all the same to him.

The sun, moon and stars, and all artificial lights are to some extent natural and not miracles, but God created them in the beginning and gave them their luminosity, and made combustion possible which gives all natural light. And so light is a miracle and was the work of the "first day." Before this day the earth was wrapped in a mist fifty miles deep and dense, not allowing the light outside to reach the earth. "Darkness was upon the face of the deep." The miracle that day lay in God's condensing or lifting this mist enough for a little light to penetrate. It was a miracle, for

without God's interposition the darkness would have remained. God is the author of both natural and spiritual life and light and love.

Third Miracle

The third miracle is found in the work of the second day. Gen. 1:6-8. "And God said, Let there be a *firmament* in the midst of the waters, and let it divide the waters from the waters." This was done and it was a work that none but God could do, and so was a miracle as well as the others. Before this day "The earth was without form and void." On account of its dense shroud of watery vapor there was no recognized shape to the earth, and it was "void"; no life existed there. The miracle consisted in the settling of the waters until they covered the earth completely, and the lifting of the vapors into the cloud region, with an open space between, and a little more light creeping in, preparing for the next day. If we think rightly about it this was a vast change, that nothing but omnipotent power could accomplish. Yet by that power this could be done in twenty-four hours as well as in that many million years. By slight chemical changes water can be increased or diminished indefinitely. If puny man can make a little cloud and rainfall, what may not the Divine and Infinite Chemist do? It was not difficult for God to do these things.

Fourth Miracle

This was on the third day, and consisted in the shrinking of the waters covering the earth, or the

upheaval of the earth in places, so that the land appeared, continents and islands, and the waters gathered into the seas and oceans. A miracle of power indeed, and yet nothing much for God to do. And then vegetation was created, another miracle really, and it was the greatest one of all, for it was life.

A long period for this miracle is no more necessary than for any of the work of the other days. God could make a bird as easy as an egg, or a tree as well as a seed, and the mature plant or animal would thrive better than the tiny seed plant or baby animal. All plants, even trees, were created this day full grown. There was some progress in these first days in the increase of light and heat, making further creation possible.

Fifth Miracle

On the fourth day the sun, moon and stars appeared. These luminaries had probably been in existence for ages, but now for the first time the clouds broke away, and they shine in all their beauty upon the earth. The "evening and the morning" may not have been perceptible on the earth in the earlier days, on account of the dense darkness, but the earth was turning on its axis just the same every twenty-four hours.

This fifth miracle on the fourth day was not the creation of the sun, moon and stars, but consisted in the rolling away of the clouds, so they could be seen, as not before. If on a dark, gloomy day the clouds were to all instantly break away and

the sun shine out clearly, it would seem like a miracle, and might be one; was one in this case.

The language describing the fourth day, verses 14-19, does not necessarily imply that God created the sun, moon and stars on the fourth day, for that would rather contradict the first verse which declares these were created "in the beginning." Examined closely it will be seen that what is meant here is, that God ordained, made, or appointed these bodies "for signs," "seasons," "to rule," etc. A precise parallel is found in Gen. 9:13 where God says, "I do set my bow in the cloud." No one would think for a moment that there never had been a rainbow before, that God created it just then. He simply uses what had been created before, at this time for this particular purpose. And so of sun, moon and stars on the fourth day.

Sixth Miracle

The sixth miracle is the work of the fifth day, and is a real miracle, following in logical order the others; fish in the sea and fowl in the air. If we keep in mind that there was no life in the sea or on the land at the beginning of these "days" the miraculous display of God's power will be very apparent. He could have created them all in one day just as easily. It might have so been a greater miracle, but no truer than the others, and he wanted to leave the "*six work day*" lesson for mankind, with a day or Sabbath of rest to follow. The purpose of God's plan is evident.

Seventh Miracle

The last miracle is the creation of all land animals, including man, perhaps the greatest miracle of all, on the sixth day. The miracle of this day is evident. Man's creation is given in the first chapter in summary; in the next chapter his creation, and that of woman, is given in detail. This is not another story, but the same one, with some additions, a method of writing history often employed in the Bible, and by many writers of profane history as well. There is no crossing or contradicting; just some enlarging. God breathed into man the "breath of life, and man became a living soul."

Mr. Moody says: "God first came down to create, then to save. To create, God had only to speak; to redeem, he had to suffer. He made man by his breath; he saved him by his blood." I have said there were seven miracles in this chapter. There are that many at least. But in reality every distinct and separate plant or animal was a miracle. If all plants could have sprung from one plant germ, and all animals from one animal germ, and all the rest have followed by natural growth, then these miracles would have been but two. This is what evolution had in mind, but it is a mistake; it is not true to facts, and the Word of God expressly denies such a theory, for in this one chapter it is said *ten times* that every plant and animal brought forth "*after his kind.*" And so God's miracles of creation are really as numer-

ous as all distinct plants and animals. This is a miracle world!

Conclusion

I have given a simple, clear, reverent exposition of this first chapter of Genesis; an explanation that is in harmony with all Scripture, and does not conflict with true science in any way. Some may think that the idea of God setting in the ground every individual plant, shrub, tree of the whole vegetable kingdom, and forming every insect or living part of the animal kingdom is absurd; that God would not stoop to interest himself in all such trivial matters. But these are all in the world, and we cannot account for them in any other way but that God did so create them. Perhaps he planted or created but one of each species, as he made but one pair of human beings from whom all the millions of mankind have come. But the Bible tells us that while God is infinite in his greatness he is also just that minute. The very hairs of our heads are all numbered and he marks every sparrow. It takes the Bible to give us a real view of God's infinite greatness. God is far greater than either telescope or microscope can reveal.

We need to remember when we read this first chapter, that God had man in his mind all the time, and through the whole creative process in six ordinary days he was making everything ready for his highest creature. As he created man in a moment, so he could have created all other things,

but took six days to accomplish it, as a lesson for man, and all through the Bible this purpose is kept in view.

RECAPITULATION OR SUMMARY OF CLEAR DEDUCTIONS FROM ALL THE FOREGOING

1. The Bible is of supreme importance, of more value than all other books in the world combined, being supernaturally inspired by God, and true in both fields of science and religion, when these two are rightly understood. It is not primarily a book on science, yet it is in line with all true science.

2. Science and religion are two entirely different fields; the one has to do with natural, the other with supernatural things.

3. There are no contradictions in the Bible, being God-given, the work of the Holy Spirit. Science has been full of contradictions and mistakes, because not divinely revealed, and these blunders of science have unfortunately injured or destroyed the faith of many.

4. There is no more mystery in God's book of Revelation, if as much, as in God's book of Nature, which we accept without question. We are condemned by this if we reject the Bible.

5. The Bible is the foundation of the Christian religion, a supernatural religion, working a miraculous change in the individual, that will and does lift man up in the home, in city, in country, in nation, in the world, where allowed to operate.

6. The Bible and the Christian religion are older than science, never in conflict with it, yet forever in opposition to false science.

7. The Bible and the Christian religion are not in conflict with human reason, but the very highest type of such reason will lead direct to the Bible and orthodox religion; this is the world's only hope. Unbelief is most and alone unreasonable and unscientific.

8. The "new theology," or "modernism" has no message of hope for the world. It rejects the supernatural inspiration of the Scriptures and all miracles, yet attempts an impossible thing in the salvation of man without a supernatural change.

9. The Genesis account of creation is true, a stupendous miracle; then all life, including man, was made new about 6,000 years ago—no connection whatever between the life of this present world and a prehistoric one, that may have continued for untold ages, but all destroyed in some great cataclysm of nature, perhaps repeated many times; only some record of this left in the rocks.

10. The six solar day account of creation in Gen. 1 is true, simple and clear. Nothing else would ever have been thought of, but as an effort to reconcile the Bible to a mistake of science.

11. Darwinian evolution is a mistake, so acknowledged by the greatest scholars—not a particle of evidence of the monkey-to-man theory. Yet this is still being taught by books and teachers, seventy years behind the times. Such books and teaching should be eliminated from the schools.

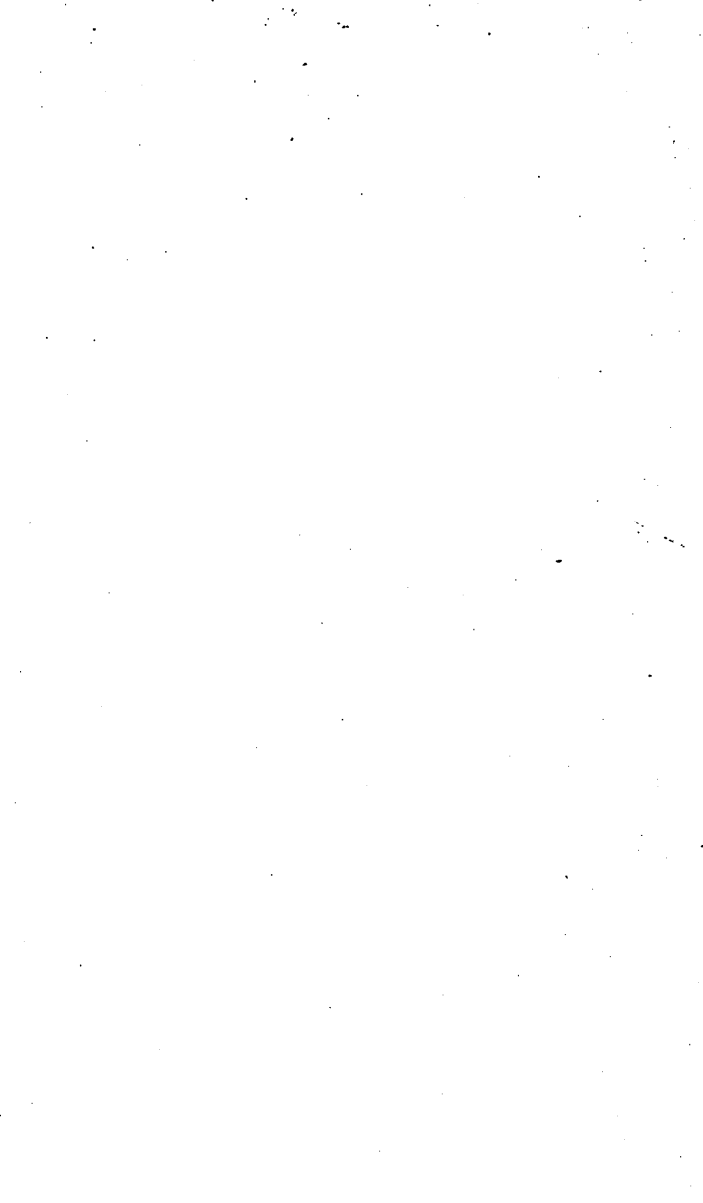
12. Man was created a perfect human being by the direct and instantaneous act of God. By sin he fell, a great moral cataclysm. By grace he may rise, an instantaneous new creation, a spiritual cataclysmic change or step upward.

13. Satan's work was a blessing to man rather than a curse, if all would believe God as our first parents did. While the fall was downward, there is an infinite rise upward to all who will believe God.

14. Science is all right—all true science. It has made many mistakes, its false assumptions wrecking the faith of many, but it has done and is doing great good in a material way, yet should be a little more modest and humble in view of its many blunders. It knows nothing of true religion and has no light or hope for man as regards the future life. It has done a thousand good things, all material and for the life of this world. And seeing its real limitations science should be glad to accept the Bible and the Christian religion, and encourage men to do so for their spiritual and eternal welfare, rather than discourage and weaken the faith of many, as is often done. It is coming every day nearer into line with the Bible.

15. Most of the world's greatest men in all classes have accepted the Bible and true religion with strong faith, humble, child-like trust and confidence, and all these deductions agree substantially with the testimony of most learned men.





UNIVERSITY OF CHICAGO



50 707 296